THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 43. NEW-YORK, SATURDAY, JANUARY 11, 1834. Whole Number, 147.

For the Churchman.

"Redeeming the Time."

Why break the limits of permitted thought
To revel in Elysium? Thou who bear'st
Still the stern yoke of this unresting life,
Its toil, its hazard, and its fear of change?
Why hang thy frost-work wreath on Fancy's brow,
When Labor warns thee to thy daily task?
And Faith doth bid thee gird thyself to run
Thy thorny journey to the gate of heaven?
Up! 't is no dreaming time! Awake! Awake!
He, who on the Judge's seat doth sit,
Will in his record note each wasted hour,
Each idle word. Take heed thy shrinking soul
Find not their weight too heavy, when it stands
At that dread bar, from whence is no appeal.
——Lo! while ye trifle, the light sand steals on
Leaving the hour-glass empty, and thy life
Doth glide away: *stamp wisdom on its hours.*

L. H. S.

MISCELLANY.

THE TRUE CHURCH AND THE CHURCH OF ROME.

Christ our Lord hath given us, amongst others, two infallible notes to know the Church. "My sheep," saith he, "hear my voice:" and again, "By this shall all men know that you are my disciples, if ye love one another."—What, shall we stand upon conjectural arguments from that which men say? We are partial to ourselves, malignant to our opposites. Let Christ be heard who be his, who not. And for *the hearing of his voice*—O that it might be the issue! But I see you decline it, therefore I leave it also for the present. That other is that which now I stand upon: "the badge of Christ's sheep." Not a likelihood, but a certain *token* whereby *every man* may know them: "by this," saith he, "shall all men know that ye are my disciples, if ye have charity one toward another." Thanks be to God, this mark of our Saviour is in us which you with our schismatics and other enemies want. As Solomon found the true mother by her natural affection, that chose rather to yield to her adversary's plea, claiming her child, than endure that it should be cut in pieces; so may it soon be found at this day whether is the true mother. Ours, that saith, give her the living child and kill him not; or yours, that if she may not have it, is content it be killed rather than want of her will. *Alas!* (saith ours even of those that leave her) these be my children! I have borne them to Christ in baptism: I have nourished them as I could with mine own breasts, his testaments. I would have brought them up to man's estate, as their free birth and parentage deserves. Whether it be their lightness or discontent, or her enticing words and gay shows, they leave me: they have found a better mother. Let them live yet, though in bondage. I shall have patience; I permit the care of them to their father, I beseech him to keep them that they do no evil. If they make their peace with him, I am satisfied: they have not hurt me at all. Nay, but saith yours, I sit alone as queen and mistress of Christ's family, he that hath not me for his Mother, cannot have God for his Father. Mine therefore are these, either born or adopted: and if they will not be mine they shall be none. So without expecting Christ's sentence she cuts with the temporal sword, hangs, burns, draws, those that she perceives inclined to leave her, or have left her already. So she kills with the spiritual sword those that subject not to her, yea thousands of souls that not only have no means so to do, but many which never so much as have heard, whether there be a Pope of Rome or no. Let our Solomon be judge between them, yea, judge you, Mr. Waddesworth! more seriously and maturely, not by guesses, but by the very mark of Christ, which wanting yourselves you have unawares discovered in us: judge, I say, without passion and partiality, according to Christ's word: which is his flock, which is his Church. —Bedell, *as quoted by Coleridge.*

From Mr. Jones' Journal.

SIAMESE TEMPLES.

Through the politeness of Mr. Hunter and several other friends, I had an opportunity of visiting some temples. They were eight or nine miles distant, and we went by water, on canals, the banks of which all the way were closely lined with inhabitants.

We found them in a vast enclosure with brick walls. The ascent from the river was of hewn granite steps. The temples are numerous and of various sizes. The first we entered was about thirty feet in width internally and fifty in length. The floor was of nicely polished marble. At the farther end of it were placed a few huge images, exactly like those I have seen in Burmah. It was destitute of seats or furniture of any kind, except a few mats and mattresses for the priests who kept it. I could not repress the wish that it might one day be used for higher and holier purposes. Around the temple was a brick wall about three feet high, the top of which was covered also with polished marble. Another temple was situated within a much larger enclosure. On the inside of this enclosure, under a long roof, were placed eighty large images in a sitting posture, with more than two hundred in a crouching posture, as worshippers before them. In the inside of the temple, which was much larger than the preceding, there was an image which was more than sixty feet in length, reclining on eight pillars, and gilt all over. His feet alone were eight feet long. The sides were decorated by a great variety of European looking-glasses in gilt frames; and from the ceiling were suspended several glass chandeliers and globular lamps. In one place was a tank, (artificial,) in the centre of which were rocks, through the crevices of which grew various pieces of shrubbery, and around the sides were seen artificial turtles, crabs, &c. Interspersed among these temples were many priests' dwellings, some of which were two hundred or three hundred feet long; built of brick and covered with tile.

There were also many other curious and expensive objects, which I cannot describe. Altogether it presented a scene of magnificence and expense immeasurably beyond any thing I saw in Burmah. These temples are sufficiently large for churches, and might, with trifling alterations, be converted into places of rational and Christian worship. O that it might soon be!

On Sunday, Bunty, a Chinese, baptized by Mr. Gutzlaff, came, and with several others, read and conversed upon the Scriptures, and prayed. It is very desirable that some one should come immediately among the thousands and thousands of Chinamen here. In the afternoon a few Burmese called, with whom I held some conversation on the subject of Christianity, and read to them a tract.

PRESBYTERIAN TESTIMONY TO KNEELING IN PRAYER.

The Position in Prayer.—That the position in prayer is of itself of any importance very few will pretend. But every one will admit, that it has very considerable influence on the feelings of those engaged in the duty. And beside there is a natural fitness of things pertaining to all subjects, which ought not to pass unheeded. In addressing another every one knows, that the most humble posture that can be assumed is prostration upon the face; next to that is kneeling; next standing; and last of all, sitting or reclining. None but an equal or superior ever thinks of asking another for a favor in a sitting or reclining position. Both reason and the natural fitness of things demand, that sinful and dependent creatures like ourselves in addressing the Sovereign of the universe, should assume the most humble position in our power. And if prostration cannot be practised in public assemblies, most certainly kneeling can in almost all circumstances. And by paying very little attention in preparing churches, and keeping them clean, every assembly except in crowded houses, might kneel with but very little inconvenience. But suppose it cost some sacrifice; are we unwilling to offer any sacrifice to our Maker? Most obviously there is a fitness in kneeling in prayer, and the moral tendency of it on ourselves is far more conducive to humility, dependence and devotion, than sitting or standing. If in addition to this, the Bible favors kneeling, an honest man could hardly doubt the path of duty. In the Old Testament there are examples both of standing and kneeling in prayer; but we are very much mistaken if a single instance can be produced where Christ or his apostles stood in prayer; while every one knows, that we have several instances recorded of their kneeling. While, therefore, we have not deemed the subject of sufficient importance to warrant us in a singularity from the established custom of those with whom we worship, we have for some time felt, that it demands a candid and thorough examination, and that a change would promote the best interests of the Church. The Episcopal mode of worship, so far as this point is concerned, seems on the whole the most desirable, viz. to kneel in prayer, stand in singing, and sit in hearing preaching or exhortation.—*Ohio Obs.*

HISTORICAL.

PUBLIC DISPUTATION.

In order to secure the narrative from interruption, I have hitherto purposely abstained from all mention of the share which was borne by Ridley and Latimer in this famous disputation: and, even now, our notice of it must, unavoidably, be brief. The day appointed for Ridley was Tuesday, the 17th of April; for Latimer, Wednesday, the 18th. The insults they experienced were precisely similar to those which had been heaped upon the Archbishop. The treatment of Latimer was, indeed, if possible, still more disgracefully brutal. The venerable and simple-hearted man stood before the commissioners, completely broken down with age and infirmity—professing himself at all times but slenderly qualified for the conflicts and stratagems of theological debate—pleading that his memory was then well nigh gone, so that he was no longer master of the moderate resources which he once possessed—and declaring that, even if he were armed at all points, his bodily decay would utterly disable him from the fatigues of such a contest.* The hearts must have been strangely seared which could resist an appeal like this, from the lips of a feeble old man, bending under the weight of fourscore years! And yet it *was* resisted. He, who had worn a mitre, and had preached in the presence of kings, was now borne down and browbeaten, and assailed with taunts, and revilings, and merciless derision. Whatever may be the merits or demerits of the Roman Catholic creed, there was enough in this odious scene to cover with ignominy the individual Roman Catholics who happened to preside at it; and to make both Papists and Protestants blush at the thought that the persons who thus degraded themselves were men of England! One quality, however, there was, in the venerable prisoner, which neither the weakness of age nor the cowardly malice of his auditory could suppress, even for an instant—and that was his unconquerable strength of purpose. The prolocutor reproached him with his stubbornness. "It cometh," said he, "merely of vain-glory, and will do you no good when a fagot is in your beard: and we all see, by your own confession, how little cause you have to be stubborn; for your learning is in *feoffer's hold.*† The Queen's grace is merciful, if ye will but turn."—"You shall have no hope of me to turn," was the reply of Latimer; "I pray for the Queen daily, that *she* may *turn* from this religion." And so he was sent back to his dungeon, for an obstinate and incorrigible misbeliever.

The might and accomplishment of Ridley gave much more serious trouble to his inquisitors. The martyr was in the full vigor of his faculties; and never were his powers and attainments exhibited to more triumphant advantage. He, as well as Latimer, had more of constitutional firmness than the Archbishop; and this invaluable property, combined with the activity of his faculties, enabled him to produce his store of things, both new and old, with a readiness and self-possession which perpetually confounded his opponents, and forced from one of them the bitter exclamation, that, even if he were to maintain the heresy of Arius, the subtlety of his wit would enable him to shake off the authority of the fathers, and even of the very Scriptures themselves. All, however, was to no purpose. When the three days' controversy was over, the Papists cried out *Victoria*, and told the combatants, to their faces, that they were fairly vanquished. The Protestant professors, on the contrary, were unspeakably elated with the issue of the conflict: and their sense of the faithfulness and courage of their three champions was expressed to them, in a letter of congratulation from Rowland Taylor, (himself in bonds for the faith,) which breathes in every word of it the gallant and even joyous spirit of that stout-hearted Christian. It would be a grievous wrong to the memory of Cranmer and his colleagues to omit one syllable of it.

"Right Reverend Father in the Lord,—I wish you to enjoy, continually, God's grace and peace through Jesus Christ. And God be praised, again, for this your most excellent *promotion*, which ye are called unto, at this present,—that is, that ye are counted worthy to be allowed among the number of Christ's records and witnesses. England hath had but few learned bishops that would stick to Christ *ad ignem inclusivè.* Once again, I thank God, heartily, for your most happy onset,—most valiant proceeding,—most constant suffering of all such infamies, hissings, clappings, taunts, open rebukes, loss of living and liberty,—for the defence of God's cause, truth, and glory. I cannot utter with pen how I rejoice in my heart for you three, such captains in the foreward under Christ's cross, banner, or standard, in such a cause and skirmish: when not only two of our Redeemer's strong-holds are besieged, but all his chief castles, ordained for our safeguard, are traitorously impugned. This your enterprise, in the sight of all that be in heaven, and of all God's people in earth, is most pleasant to behold. This is another manner of nobility, than to be in the forefront of worldly warfares. For God's sake, pray for us; for we fail not daily to pray for you. We are stronger and stronger in the Lord, his name be praised: and we doubt not that ye be so, in Christ's own sweet school. Heaven is, all and wholly, of our side. Therefore, *gaudete in Domino semper, et iterum gaudete et exultate.* Rejoice always in the Lord, and, again, rejoice and be glad.—Your assured in Christ, Rowland Taylor."
—Le Bas' Life of Archbishop Cranmer.

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* He said he was as fit to dispute as to be made Captain of Calais.

† A legal expression, signifying, I suppose, that it was conveyed away from the owner, and lost to him.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP GRISWOLD TO THE CONVENTION OF THE EASTERN DIOCESE.

(Continued from p. 582.)

A petition was presented to the General Convention in October last, signed by a large number of the members of the Episcopal Churches and congregations in Boston and its vicinity, of great respectability, stating the serious inconvenience which is felt from the too great length of our Morning Service, and praying that it may be shortened. The petition was very respectfully received by both houses of the Convention, and a joint committee was appointed to take it into consideration; who, in their report, stated, "That the petition was not presented till near the close of the session; and that, in consequence of the amount of unfinished business before the Convention, there would be neither time nor opportunity for its full and proper consideration." That the length of our Morning Service is an impediment to the increase of our Church, and hurtful to its true interest, is the opinion certainly of very many, and I believe of a majority of our people. The suitableness of uniting three services in one (and some add a fourth in the pulpit) is much doubted, and whether religion gains any thing by forcing people to continue longer in devotional exercises, than seems to to them reasonable and fitting, is certainly worthy of "consideration." I have heard none complain that our Evening Prayer is too long; if the Morning Service were of the same length, or but little longer, more would unite in it, and they who desire to devote more of their time to reading the Scriptures and prayer, may easily do it in private, or with their families. It has long appeared to me, that the responsive part of our worship is too long in proportion to the other parts; and that if portions of the Psalter were selected from the Psalms most suitable for Christian worship, and about one half in length of what the portions now are, their use would be generally more acceptable and more edifying to our congregations. Indeed our General Convention is sensible that an improvement in the use of the Psalter is needed, and have proposed something of this sort which is to be decided at their meeting in 1835. This and one or two other proposed alterations should be seasonably considered in our State Conventions.

The proposed alteration of the Rubric before the Selection of the Psalms, if adopted, will in some degree obviate the inconvenience complained of in the petition of our friends in Boston. And I would take this occasion further to recommend to our clergy, that on ordinary occasions, in the whole morning service, and sermon, they do not exceed in time more than one hour and a half; and that they begin the service so early as not to keep their congregations in the church after 12 o'clock.

I would also remind the members of this Convention and the Churches which they represent, that the General Convention has already authorized a Selection from the Psalms in Metre; and I would recommend that there be printed a cheap edition of this Selection, without the Hymns, in the tract or pamphlet form, and made accessible to all our congregations. The cost need be but very little; and a copy being in each pew, will render it unnecessary to purchase new Prayer-books on acount of this change. This too would facilitate the sale of old editions of the Prayer-book, and prevent loss to those booksellers who have them on hand.

Continuing my report of the changes in Massachusetts, I add that the parish in Marblehead have, in the year past, made very extensive repairs and improvements in their church, and have purchased a fine organ, which, with other efforts and liberal contributions for the support and the decent performance of the Gospel ministrations, are worthy of the highest praise. The Rev. Mr. Lewis, from the Diocese of New-York, has been invited and has recently begun to officiate in that parish. The Rev. Mr. Caswall, on account of ill health, has removed from his parish in Ohio to this Diocese; he resides at Andover, and performs service in Methuen. The Rev. Dr. Morrs has officiated a few times in Amesbury, and for a number of weeks last past the Rev. Mr. Price has officiated in the same place, where I am told a parish is organized, with good prospects of success. The parish in Salem are building a new church, which it is hoped will be completed, if not this year, early in the next.

I mention those parishes only in which some change particularly interesting has occurred: those not mentioned, which are supplied with ministers are doing well; not one of them is in a declining state. And though in Massachusetts we have but one new parish added to our last year's report, the general state of the Church, in this part of the Eastern Diocese, was never more encouraging. What I view as the greatest encouragement, and cause of thankfulness to God, is the evidently increasing activity of our clergy in parochial labor; in faithfully preaching the doctrines of life, and successful endeavors to awaken among our people a zeal for God, and for the increase of the Redeemer's kingdom. While this continues we may humbly trust that God, even our own God, will give us his blessing.

In Rhode Island the increase is still greater than at the time of our last report. In October, on my way to the General Convention, I visited several of the churches in that State, and ordained the Rev. Mr. Richmond. In November, I visited Providence, and on the 15th consecrated the beautiful edifice called Grace Church. And the next day instituted the Rev. John A. Clark, then recently transferred from the Diocese of New-York, the Rector of that parish; on which occasion the Rev. Dr. Crocker delivered an appropriate and very impressive discourse.

In April and May I visited all of our churches in Rhode Island. On the 17th of April, the Rev. John Bachelder was ordained Priest. Grace Church had then wonderfully prospered and increased. There were a great number, even a hundred, desirous to be confirmed; but a large part of them having recently become acquainted with the institutions and worship of our Church, their pastor wisely desired first to give a course of instruction on the subject, that they might come to the ordinance better prepared. For a like reason the Rector of St. John's preferred the postponement of a confirmation in his church. Had it then been administered in those large congregations, the number confirmed in the year past would have been much larger. It gave me much pleasure to observe that notwithstanding the gathering of that new and large parish, St. John's appeared to be more prosperous than at any former period. A third parish is lately organized in that flourishing city, and measures are in operation for building another church.

The very liberal missionary contributions, and sums raised for the promotion of Christianity in St. John's Church, and also in other churches in that State, are among the best proofs that their love for the Church is "not in word and tongue, but in deed and truth." When people are not willing to worship God *with that which costs them nothing;* when they cheerfully give their time and their money to honor their Saviour, to spread his Gospel, and impart the bread of life to those who need, we cannot reasonably doubt of their sincerity and love.

The parish in Warren have, at a considerable expense, enclosed their church with a fence, which adds much to its beauty and convenience. In Bristol, on the 20th of April, I laid the corner-stone of a new church, which, when finished according to the plan designed, will be one of the most beautiful of our houses of public worship.

The Rev. Mr. Fenner is officiating in a new station in Portsmouth, Rhode Island, where a parish is lately organized, under favorable auspices, and the building of a church already begun. On the 21st, I preached and held a confirmation at Newport, in a new parish, called Zion Church, which is under the pastoral care of the Rev. Mr. West, and is already large and respectable. They too are building a new and large house. The Rev. Mr. Nash, from the Diocese of Vermont, is officiating in East Greenwich, where is formed a parish, and they are building a church.

On the 15th of May I preached for the first time in a manufacturing village called Slattersville, and the next day consecrated the new church in Bernon, or Woonsocket Village, to which was given the name of *St. James' Church in Bernon.* Almost all of our clergy in Rhode Island and some few others were present. On the next day the Rev. Mr. Brown was instituted Rector of the parish. We had several services on the two days, which, though the weather was bad, were well attended, and I trust that they were profitable, and left a favorable impression on the minds of many who were before strangers to our worship.

There are two or three other places in that State, where there are good prospects of establishing churches of our Communion, as soon as clergymen can be sent to occupy them. We see in that State what may be done, when *the people have a mind to work.* During the last year, those churches, beside the Easter Collections, have raised 2200 dollars for missionary objects; 500 of it for foreign missions. In October I purpose, should the Lord permit, to visit the churches in the western part of Massachusetts, and in November, Rhode Island again, when in Providence probably a large number will be confirmed.

The whole number confirmed in the year past is 305. It has become, we have reason to believe, the general practice of our clergy in this Diocese, not to present for confirmation, nor encourage any to come to that solemn rite, but such as appear to understand its nature and use, and to be possessed of sincere piety and a right faith. And this is what ought to be the practice of all. The ordinance is designed to be a confirmation of one sacrament and a preparation for the other, and it is evident that the qualifications should be the same as for adult baptism, and for the Lord's supper. And these, in few words, are "repentance toward God, and faith toward the Lord Jesus Christ." One of the principal causes of the unfavorable opinion of confirmation, and of our Church, which has so prevailed, has been the too frequent practice, in former times, of urging, or at least admitting to confirmation, children and others, who had little knowledge or sense of religion;—whose affections were worldly, and their minds unrenewed.

Candidates for the ministry, in the course of the year past admitted, are Samuel P. Parker, Horace L. Conolly, Potter R. Minard, Henry M. Davis, Nathaniel T. Bent, Theodore W. Snow, Alonzo Lewis, William A. Dunklee, William Warland, jun., Robert E. Northam, and Nicholas Hoppin; to whom may be added George Burgess, who is a candidate of longer standing, but has not been before reported; Samuel Chase, transferred to this Diocese from Ohio, and George W. Cole, from the Diocese of Pennsylvania. These fourteen, in addition to those before on our list, make the whole number twenty-three, exclusive of three or four who have been dismissed from this Diocese to others.

Darius Barker, James C. Richmond, William P. Page, Francis A. Foxcroft, Daniel Leach, Stephen C. Millett, John A. Vaughan, James W. Cooke, Francis Peck, and Freeman Lane, have been ordained Deacons. And the Rev. Mark Antony D'Wolf Howe, George C. V. Eastman, John Bachelder, Samuel McBurney, Samuel B. Babcock, Josiah M. Bartlett, Joseph M. Brown, and Ephraim Munroe, Deacons, have been admitted to the Order of Priesthood.

Through the Lord's forbearing mercy, the number of our clergy who have died in this Diocese, including Vermont, in the last twenty-two years, has been, compared with the usual rate of mortality, remarkably few. Of those who belonged to our Conventions, I can now recollect but five or six.

In the last year, as we have seen, five new churches have been consecrated and added to our number; and at least as many more, we may well hope, will be finished before another year shall end.

As the churches in Vermont were till lately a part of this Diocese, and met with us in this Convention, we should cherish toward them a greater degree of brotherly affection, and you must feel some interest in knowing, what I understand to be the fact, that the affairs of that Diocese continue very prosperous. Those beloved churches, "among whom I have gone preaching the Gospel" for many years, and which probably in this world I shall see no more, while life continues, will have a place daily in my remembrance, and not be forgotten in my prayers. We shall I trust soon meet in a convention, never to be separated.

The religious journal, called "The Banner of the Church," was, soon after our last Convention, discontinued. As this Diocese contains several States, we have the greater need of some periodical or religious paper, by which intelligence may be communicated to our Churches, thinly scattered over a large extent of country, and which may help to unite us in faith and zeal and love. Such a work will, in my judgment, be most likely to succeed and be useful, if undertaken, as were those which we have already had, by the enterprise, and at the responsibility of individuals, zealous for the promotion of true religion.

I find generally throughout the Diocese an increasing attention to the instruction of children and others in Bible Classes and Sunday Schools. The very great utility and wonderful success of these institutions, and also of Bible, Prayer-book, Tract and other societies, and missionary associations, is a convincing proof of the wisdom of making, with caution and prudence, new efforts, and using untried means, for promoting the cause of religion.

Previous to last Easter, without burthening the Secretary with the business, I sent a circular to each of our clergy, on the subject of collections for our Diocesan Missionary Fund. Whether it is your wish that such a circular shall be sent each year, I would like to be instructed. The expense of printing is but little; that of postage is to the clergy something. The Easter Collections have been of much use. Several of the parishes formerly aided, and some which were raised up by them, are now able to support their own ministers, and are themselves contributing liberally to our missionary funds. And this, we may well hope, will soon be the case with others, who are yet needing aid.

It would be pleasing, did the time allow it, to give an account of all our missionary societies, and a statement of what they have done in the year past; especially by females, to whom, under God, the Church is much indebted for her prosperity. Many of our people have contributed liberally: some have done to the utmost of what we should ask or expect. If all would "go and do likewise," the walls of Zion would be rapidly extended. We now want means more than men. The best friends of the Church are they who are most willing and ready to spend and be spent in the promotion of its prosperity. Our words *cost us nothing*, and they are seldom worth more than they cost. They who *honor the Lord with their substance*, are generally the people who honor him in their hearts; they *who love in deed* are the most sure to love *in truth.* What is most needed is, that the contributions should be more general. If each would give something, though but a little, the amount would be considerable, and the effect great. And the oftener people contribute for so good a purpose, the easier and the more pleasant do they find it. The Lord will not permit those who *lend to him* to be losers. It is he who rarely gives, that thinks it a hardship, and feels it to be a burthen. They who do most are the least "*weary* in well doing."

Finally, my brethren, "let brotherly love continue." We are truly Churchmen and truly Christians, much in proportion as we "put on charity, which is the bond of perfectness," and "follow after the things which make for peace." The first and great command is to love God supremely; and the second is like unto it. By *loving one another*, we *fulfil the law*, obey the Gospel, and are *known to be disciples of* Christ. As the Christian advances in age, he less wonders that "the disciple whom Jesus loved," should, toward the close of his life, so continually, as tradition says, exhort the people to observe this our Saviour's "new commandment." Without this, as St. Paul says, we are nothing; or as our Church express it, "all our doings without charity are nothing worth." Let our present deliberations, and our future intercourse, be "with meekness and long-suffering, forbearing one another in love." May we "be of one mind; live in peace; and the God of love and peace be with us."

Alexander V. Griswold.

MISSIONS.

From the Philadelphian.

CHRISTIAN PROSPECTS OF CHINA.

1. It was laid down by Gordon Hall as a *first principle*, that in determining where first to send the missionary, the *population* of the nation to be first evangelized was an important item to be taken into the account. Admitting, as we must, the correctness of this principle, and applying it to *prayer* for the heathen, we may ask where upon the face of the globe is there a more imperious and urgent appeal for the supplications of Christians than that which comes to us from the Celestial Empire?

In view of these 350,000,000 of my perishing fellow-beings, and under the emotions which their cheerless wretched prospect has awakened, I have felt the language of another was not too strong to describe them. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart for them."

As I have sat in the Christian sanctuary and the tear of grateful emotion has started in my eye, and as my soul has filled with rapture, I have indulged in a soliloquy like this:—

"What am I not willing to forego if I may be the honored instrument of introducing among heathen and idolatrous nations, institutions which afford on earth such joy and blessedness as the Bible, the sabbath, and sanctuary privileges (and other ordinances which the Gospel sanctions and enjoins) do furnish? What am I not willing to forego in prospect of "the full glories of that world" which "leave all our soaring thoughts behind?" *To see* the sanctuaries of God erected, to hear the "church-going bell," to behold Churches of true followers of Christ in China collected from the disciples of Confucius and Fo by my *instrumentality*, or the united efforts of numbers of brethren under God, would be a consummation for which, if my Saviour would be with me *always*, I should be willing to die a *martyr's death a thousand times.* Alas! before this shall be effected, it may be many more prayers must reach the ear of the Almighty and the lives of a thousand martyrs be sacrificed. Great God, does thy plan require that it should be so? Dost thou prefer that I should serve thee by my death rather than by a life of toil and successful dispensation of the Gospel in a tongue to me comparatively unknown, and to this people whom I have never seen? With trembling honesty I say it, "Thy will be done," and even at this expense I pray, "Let thy kingdom come."

2. *The influence of China, when Christianized, upon other nations, calls for your prayers.*

We know that the souls of the cannibal of New Zealand, and the still more degraded New Hollander, are to their possessors as valuable as those of a European or Chinese. But suppose both these islands were this moment converted to Christ, what are their resources? over what nation would they exert any important influence? Not so with China. Are numbers demanded? they are as the dust of the earth, or the stars of heaven. Are genius and enterprise required? they are not deficient. Are resources in requisition? they are as great as their mines are deep and boundless. Let the Celestial Empire become *Christian China*, and we had almost said the world's redemption is achieved. Her influence upon Japan and the contiguous nations, not excepting the isles of the Pacific, will be incalculable! The revenue of glory which shall redound to God no finite mind can estimate! Let China be converted and you multiply almost indefinitely the number of new anthems to God and the Lamb.

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4. *The present indications of Providence call loudly for the prayers of the Christian Church.*

"Remusar, the celebrated professor of that language in the Royal College at Paris, has demonstrated by facts, *that the Chinese may be learned in as short a time as any other idiom!!!*" Though Morrison and Gutzlaff express themselves with less enthusiasm as to the feasibility of acquiring Chinese, they have effectually removed the difficulty we have heretofore felt upon this subject.

"The Bible and religious tracts are now by Christian missionaries translated into their language. A flood of light has been shed upon their moral condition. Comparatively we are no longer in the dark in relation to them; we have learned for the Journal of Gutzlaff that millions of Chinese are now accessible to the heralds of the Gospel, and we are encouraged to expect free trade with other nations will be soon and extensively tolerated by them. Most who will read these lines have perused the Journal alluded to, and need no further elucidation of this point. You know with what eagerness the Bible and tracts are sought; that some have actually abandoned their idolatry, and by the grace of God revealed in his Gospel have become the enlightened and zealous disciples of Jesus. In view of these facts, who can doubt that the Saviour *did* include China in the commission "to preach the Gospel to every creature?"

REVIEW.

For the Churchman.

Bible Atlas, containing a Plate of the Family Descent of Christ *from Adam. Also a [an] Historical Notice of the Bible.* By John Lothian. From the third London Edition. To which is added a brief History of Palestine. An improved Edition, 24mo. Hartford: Newton Case. 1832.

(*Continued from page* 582.)

But by far the most important parts of the book are the maps, and the index of places; and here, where accuracy was of most consequence, the errors are almost innumerable. The index contains *more than* 360 names of locations which are not on either of the maps; and the two maps of Palestine contain *more than* 40 places which are not in the index. The errors in spelling are very many; as, for instance, Adummin for Adummim, Amelekites for Amalekites, Arnboth for Aruboth, Azekali for Azekah, Ituera for Iturea, Bethleaboth for Bethlebaoth, Bezrah for Bozrah, Capharsorrek for Capharsorek, Cesaera for Cesarea, Cheshulloth for Chesulloth, Lesham for Leshem, Egannim for Engannim, Eschol for Eshcol, Gathepher for Gath-hepher, Gibeamites for Gibeonites, Gorandal for Gharendal, Enam for Enan, Japhelti for Japhleti, Methaor for Methoar, Micmethah for Michmethah, Mizpoh for Mizpeh, Mishael for Misheal, Salehah for Salcah, Shahuen for Sharuhen, Shaarim for Shaaraim, Sheban for Shebam, Zeboum for Zeboim, &c. There are thirty-five errors, at least, of this description in the index; and forty-nine, at least, in four maps. How many more there are, we had not patience to ascertain. Among the errors of this kind on the maps are, Fisgah for Pisgah, Gaagodah for Gudgodah, Wadij for Wady, Kirhaseth for Kirhareseth, Aphuk for Aphek, Heblon for Helbon, Hukek for Hukkok, Mishael for Misheal, Timna-serah for Timnath-serah, Eschol for Eshcol, Zorak for Zorah, Ashnab for Ashnah, Bethbirec for Bethbirei, Ethir for Ether, Bethliaboth for Bethlebaoth, Dilcan for Dilean, Sacacah for Secacah, Kama for Rama, Tahaza for Jahaza, Reshbon for Heshbon, Gibaon for Gibeon, Aroer for Arnon, Appu Forum for Appii Forum, Ciclades for Cyclades, Adramittium for Adramyttium, Thyatyra for Thyatira, Smirna for Smyrna, Celicia for Cilicia, Baccon for Rakkon, Beeritim for Beerelim, &c. &c. &c.

Again, some places having two or three different names, are represented as so many distinct places; and sometimes two or three distinct places are considered as but one having different names. Thus Adamah and Adami were different names for the same place, but are here represented as two distinct places. Ashtaroth, Ashtaroth Karnaim, and Beeshterah, are said *in the index* (thrice) to be different names for the same place; but *on the map* are laid down as three different places. Dan and Leshem were two different names for Laish or Cesarea Philippi, but here they are made but one name—Dan-Lesham. Hormah and Zephath were two different names; but here we have Hormah-Zephath. Shihor-Libnath was but one name; here we have two, Libnath and Shihor. This also occurs twice. Ramathaim-zophim and Ramah are one place by the index, and two by the map. Remeth or Jarmuth were different names for the same place, as the index says; but the map makes them two distinct places, and in different tribes.

Again—some places are differently located in the index from what they are on the map; others are located on one map differently from what they are on another; and sometimes one is right, and sometimes the other. Thus, Azekah, in Benjamin, on the map, is erroneously placed in Judah by the index. Bethel or Luz is twice said in the index to be in Ephraim, but the map rightly has it in Benjamin. Bethshan or Scythopolis is erroneously located by the map in Issachar, and rightly by the index in Manasseh. Mount Carmel is erroneously said, both by the index and on the map, to be in Manasseh, instead of Asher. Enhaddah by the map is in Manasseh, by the index in Issa. The city Ephraim was in Benjamin, as the index has it; and not in the tribe of Ephraim, as on the map. The Brook Eshcol was in Dan, as the map has it, and not in Judah, as the index says. Gallim was in Reuben according to the map, and Arabia according to the index. Gerasa or Gergesa, are in Manasseh by the index, and God by the map. The map says Holon is in Judah, the index, in Reuben. Iim is in Judah, by the index, and Simeon, by the map. There are, at least, thirty-five errors of this class.

On Map No. 3, Chorazin is not mentioned; and Bethsaida is placed at the N. end of the Sea of Galilee, on the W. side of the Jordan; while in Map No. 5, that place is called Chorazin; and Bethsaida is placed on the E. side of the Jordan, with a reference to Mark viii. 22, as if to justify its location there. Now, the Bethsaida mentioned in Mark viii. 22, was not E. of the Jordan, neither was Chorazin W. of that river. There were two places named Bethsaida mentioned in the Gospels, one on each side of the Jordan—Bethsaida of Galilee, which was on the W. side of the lake, and Bethsaida, called also Chorazin and Julias, which was at the N. E. extremity of the lake. The latter is referred to in Matt. xiv. 13, 15; Mark vi. 31, 45; Luke ix. 10; John vi. 1, &c.; and the former in Matt. xi. 21; Mark viii. 22; Luke x. 13; John i. 44; xii. 21. The Bethsaida at the N. E. end of the lake, is said by D'Anville, Carpenter, Assheton and others, to be the same as the place which is called Chorazin in Matt. xi. 21, and Luke x. 13. It had also the name Julias.

Another class of errors gives a location and name to places which did not exist, at least in the vicinity where they are placed by this book. Thus, the index gives the names of two cities called Asher, one in Issachar, and one in Dan, and the map has the latter of them. It is not certain that there is a city of that name referred to in Scripture, but, at any rate, it was not where this book places it. Eusebius mentions one, but that was situated in Manasseh, between Shechem and Bethshan. The map gives a city Abini in Judah, a name we never before heard of. The index and map have two cities Golan, one of which did not exist. The map has a Libnah in Zebulon, but there was no city of this name in that tribe. The index gives two cities, Mareshah, in Judah, though there was but one. The index twice mentions Ramoth-Negoh as in Simeon; but the author would probably be at a loss to find such a place in the country. But the time would fail to point out all the defects, and we forbear to say more.

To sum up, there are, as was observed in the outset, more than 360 locations in the index which are not on the maps; and more than 40 places on the maps of the Holy Land, which are not in the index; and *more than* 150 errors of the different kinds we have pointed out, making *more than* 550 defects that we have counted. How many more there are, we cannot say; but know we have not counted all. The book contains 48 pages and 9 maps; and all the errors we have counted are in 20 pages and 4 maps. Other errors of importance might have been pointed out, if necessary; but we have shown enough to destroy all confidence in the book. It is time that the public frown on every catchpenny publication of this kind, executed by one who is so totally incompetent to his task, as must have been the compiler or "improver" of this book. Who the latter is, we know not. We have done our duty. Our readers, we have no doubt, will do theirs. J. W. I.

For the Churchman.

A Half Century Sermon, preached on Lord's Day, September 22d, 1833. By Frederick William Hotchkiss, Pastor of the first Congregational Church in Saybrook, Conn. New-Haven: Whitmore & Buckingham.

So much has been said on the subject of ordination, and so clearly at different times has Episcopacy been proved by the testimony of Scripture and the early fathers, that it is now almost a waste of pens and paper to controvert the advocates for ministerial parity. But the sermon before us, mistaking the requirements of the occasion, has such a confident tone, and displays so little Christian complaisance toward those who doubt the divine authority of Congregationalism, that we cannot forbear giving it a passing notice.

The Rev. Mr. Hotchkiss is 71 years of age, and has been settled over the Congregational Church at Saybrook the period of *half a century*. Within that time great changes have taken place in the moral condition of this western world. The wildernesses, where echoed the warwhoop and glittered the council fire, have been changed into flourishing cities and villages; and a vigorous spirit of Christian enterprise has gone forth from them, to remove the ignorance, and soften the barbarity of benighted heathens. The progress of truth and pure religion has been rapid; and a more commendable spirit of Christian charity diffused throughout all ranks of society. These great moral changes are alluded to by Mr. Hotchkiss, but they do not appear to afford more satisfaction to his mind than the steady fidelity with which his people have adhered to the practices and doctrines of the pilgrims fathers. After speaking of the settlement of Saybrook and the organization of a church, Mr. H. holds the following language; "Our fathers believed, that a number of Christians entering into covenant to worship God according to the laws of Christ's kingdom, and obligating themselves to walk in Christian fellowship with each other, fully constituted a Church of Christ. They believed that such a Church was invested with power to choose their own ministers, and to exercise discipline according to the rules of the Gospel. They acknowledged no superior order in the ministry; but considered Bishops, Elders, and Presbyters, as of the same standing, and of equal authority. In this they supposed they had for their direction the example of Christ and the apostolic churches."

He then goes on to make some assertions, which, if they ever were competent to prove a point, might, from their boldness, be successful in the present instance. He considers that the apostles had no superior authority; and after Paul, who was called of heaven to teach the Gentiles, had been ordained at Antioch, we do "not find him," says he, "claiming any power over the Churches like the hierarchal or pontifical orders." But this statement is far from being correct; for it clearly appears from Scripture, that the supremacy of power over the apostolic Churches, was reserved by the apostles in their own hands, during the greater part of their lives. And St. Paul himself, after telling the Corinthians of his outward sufferings for the Gospel, expressly speaks of "*his care of all the Churches.*" This same blessed Apostle, too, in his commission to Timothy, shows conclusively that the power of constituting pastors was not vested in the people. "*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also,*" 2 Tim. ii. 2. And again, in commissioning Titus, he says, "*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee,*" Titus i. 5. Now what is the meaning of these passages of Scripture? Do they show any election of Timothy and Titus to the ministry by the people? "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men," is addressed to Timothy individually, and shows that the Apostle had ordained him to the office of a bishop in the presence of a multitude. "The laying on of the hands of the Presbytery," recorded in another chapter, was nothing more than a ceremony precisely like that adopted by our Church. When an ordination is held, the people assemble in the house of public worship, where the candidate is presented to the Bishop; and he, in ordaining him to the work of the ministry, is assisted in "the laying on of hands," by such clergymen as happen to be present.

But the commission to Titus shows still more clearly that Paul had supreme power. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as *I* had appointed thee." He does not say, as *we* had appointed thee; but uses the singular number, thereby showing that he had the full right and power of ordination. And the authority which is given to Titus to ordain elders in every city, is accompanied with such cautions and instructions, that it is impossible to mistake the nature of Paul's office. Indeed the very language which he used to Timothy in teaching him the character of the people among whom he was appointed to minister, foretells the evils of just such a system as Congregationalism. "The time will come," says he, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

Being satisfied that there were but two offices in the Church, bishops and deacons, "our fathers justly supposed," says Mr. Hotchkiss, "that all subsequent opinions and establishments of different grades in the Christian ministry, were of no weight and of no authority against the Bible." He then proceeds to *state* that the writings of the early fathers are not to be relied on; and that eight of the fifteen Epistles ascribed to Ignatius, are utterly spurious, while the other seven are considered doubtful in many points. We have not time for the refutation of such gross assertions, nor do they need it; for Mr. H. might as well doubt the truth of ecclesiastical history, as doubt the writings of the early fathers. We shall therefore pass on to the consideration of another topic.

"But even if they were all true, his testimony (Ignatius') would not favor the idea of a diocesan bishop; for he uniformly addresses the bishop and presbyters of a single church, and never speaks of a bishop whose authority was over many churches." This is using language without any regard to reason and facts. Ignatius was the second Bishop of Antioch; and that city, during his time, *numbered two hundred thousand souls.* Compare this with what Tertullian says to the persecuting Scapula, that the Christians *there were well nigh the greater part of every city;* and how reasonable does such a statement appear? Is it likely that even the half of such a multitude as this assembled in a single place for public worship? But to suppose the churches of Smyrna, of Ephesus, of Magnesia, and Trallian, to which Ignatius addressed epistles, were merely congregational, is virtually saying, that the labors of the blessed apostles and holy martyrs for 170 years, amounted to no more in each of these places than just such a number of competent believers as could assemble within the walls of a single building. An individual instance which now presents itself to my mind clearly proves the contrary, and shows that a bishop's diocese was very different from a modern parish. Optatus, the holy Bishop of Milevis, relates, that when Dioclesian destroyed the Christian churches, which was about five years after the third century, there were more than *forty public places for Christian worship in the single city of Rome.* Now, could a bishop, in the congregational sense of the word, minister in all these? We leave the matter without any comment to the judgment of the candid reader.

But again Mr. Hotchkiss tells us, "Clement of Rome, probably the same whom Paul mentions in Phil. iv. 3, and Polycarp of Smyrna, both contemporary with Ignatius, and living in apostolic times, never speak of three orders." Clement, in his first Epistle to the Corinthians, says, "In countries and cities where the apostles preached, they ordained their first converts for bishops and deacons over those who should believe." Here, then, it seems, are *two* orders created by the apostles; and we should like to know if the ordainers themselves do not constitute a *third*. Eusebius, in his Ecc. History, (Cruse's translation, Book iv. chap. 14,) relates, that Polycarp "always taught what he had learned from the apostles, what the Church had handed down, and what is the only true doctrine." He was contemporary with Ignatius; and we find him thus recommending to the Philippians the writings of "this great champion," as our author calls him, "of three orders in the ministry." "The epistles of Ignatius (Euseb. Book iii. chap. 36) that were sent to us by him, I have sent you at your request, and they are appended to the Epistle, from which you will be able to derive great benefit; for they comprise faith and patience, and all edification pertaining to our Lord."

So much, then, for Mr. Hotchkiss' arguments in favor of Congregationalism. We are quite sure, that if he had read his Bible with a little more candor, and ecclesiastical history with a little more care, he would not have been so confident in his conclusions. Toward the close of his sermon we find this remarkable passage: "I fully believe that Jesus Christ established a Congregational Church; and when I hear him directing his disciples to carry their cases of discipline before the Church, as the tribunal of ultimate decision, and then adding with a *verily 'whatsoever ye shall bind on earth shall be bound in heaven,'* I cannot admit a shade of doubt to flit over my mind on this subject. Our fathers have here (Saybrook) formed such a Church *on the foundation of the apostles and prophets,* Jesus Christ *himself being the chief corner-stone,* and I believe it to be the purest sample of the primitive Church that is now in the world." Wonderful modesty! The *purest sample of the primitive Church now in the world!!* We know not how much *purer* the people of Saybrook are than their neighbors; but we are disposed to be very credulous on this point, when we recollect that this place has the credit of originating a memorable document in ecclesiastical history,—a document which Mr. Hotchkiss is happy to find "has proved itself able to this day to sustain every shock, though it has often been threatened by the roarings of the *bulls of Bashan*, and the vulgar brayings of the satirist." We thought the Saybrook Platform had been given over to the moles and the bats long ago; but it appears "still to be used in the decision of ecclesiastical differences, and in sustaining harmonious intercourse and fellowship between the Churches and among the ministry."

Our article has already been extended beyond the limits we had prescribed, but one thing more requires attention. After speaking of several successive revivals in his Church, Mr. Hotchkiss mentions the result of a general revival, "commenced in November, 1829, when the effusions of divine grace came upon the people *like a rushing mighty wind* filling all the place." It was at this time that he was called "bitterly to remember and realize what a fellow-laborer pleasantly observed to him, 'What, Sir, do you think that the adversary will do to you, when invidiously seeing you thus highly favored of the Lord, with a united flock and a rapidly growing Church? Surely he will make an effort to raise a storm and scatter the flock?'" The "*adversary,*" by which is here very modestly meant the Episcopal Church, or the friends of it, not raising a storm, but simply disapproving of the revival proceedings, united in their strength, and erected a house of public worship. It was consecrated in 1831; and since that time appears to have been a great thorn in the side of Mr. Hotchkiss, although it has not been successful in scattering his flock. It is strange that men in this enlightened age will be so blinded by prejudice. Episcopalians numbered among the adversaries of the Lord! God forbid that we should judge the heart of any man; but surely we may say of him who can utter a charge like this, that he is not possessed of all that Christian charity which Paul recommended to his followers. E.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

FORMS OF PRAYER.

If old errors are to be repeated, old refutations of error must be also. This is deemed sufficient apology for any thing in this paper which may be familiar to Churchmen.

Dr. Porter, President of the Seminary at Andover, has just published an octavo of 428 pages on Homiletics, preaching, and public prayer. At p. 292 he repeats the error which I had occasion to notice and correct some time since, viz. calling the council of Milevis the council of Milan. How is it that such mistakes are repeated and perpetuated? Another warning to young students, to beware of any thing but an original authority! A Unitarian reviewer, of the first reputation, and the head of the most celebrated Theological Seminary in the land, copy from copyists, and lay themselves open to the ridicule of tyros in ecclesiastical history. Let Dr. P. review his pp. 394, 5, on books and reading.

But this is by no means my main object in now writing. I have known Dr. P. for years, and have had a higher esteem for his taste, urbanity, good feeling, and Christian character, than for those of any Congregational clergyman whatever. I looked, therefore, with some solicitude for his opinions on liturgies. I am sorry to say, I am disappointed. The old quotation from Tertullian, and some other things, are retailed with as much confidence as if Bennet and Jeremy Taylor had never written any thing whatever about them. "The result," he says, "of my inquiries on this subject is a full conviction that no forms of prayer were prescribed by public authority till the fifth century." p. 293. With this let us compare Jeremy Taylor's full conviction, and let the matter go. "I never yet saw any instance, example, or pretence of precedent, of any bishop, priest, or lay-person, that ever prayed extempore in the church."—*Works*, vol. vii. 368.

One thing really surprises me, that with the canon of the council of Milevis before him, the President should totally forget, or designedly omit, the value of a liturgy as a preservative of the faith. That canon was passed, not to authorize extempore prayer as a new thing, but to bind clergymen to the most exact compliance with forms, and to subject all forms to the most rigorous examination. Before, as is sometimes the lamentable fact now, clerics took liberties with the formularies; thrust in their own mistaken or ignorant notions and expressions. The council would bear it no longer, lest "*the faith*" *suffer.*

And I am the more surprised that an Andoverian should forget or disesteem such a safeguard as a liturgy, when the very founders of his institution were so thoroughly persuaded of it, as to require of every professor *a re-subscription to a long and minute creed every five years.* (*Laws of Andover Seminary,* p. 9, ed. 1827.) It is astonishing that men who declare that there is "no consistent place between Calvinism and Atheism," (vid. Dr. P., p. 392,) can overlook a bulwark to every thing that is valuable to them in Christianity. Have they forgotten the pungent testimony to the worthlessness of articles recorded by Dr. Buchanan? (*Christian Researches*, 120, 121, eleventh ed. 1819.) Really, their prejudice is a most painful and humiliating spectacle.

A word on the importance of articles. I have never been persuaded of it. With the excellent and judicious Bishop Seabury, I would readily let them be stricken out of the Prayer-book. (*White's Memoirs, P. E. Church,* p. 230.) A man signs a creed, and by and by his opinion alters. But what matters it? The creed is laid aside, and will not come up again to trouble him. A liturgy, however, with the prominent points of Christian truth incorporated into its petitions, meets him every day, and if *he be honest*, he must, I say, he *must* decline reading it. Hence, I never am unwilling to *make over in full tale* to Unitarians all whom they claim in the Church of England or the Episcopal Church of this country. Any unbeliever in the Trinity Atonement, &c., who will, Sunday after Sunday, offer the prayers of these Churches and mutilate them, to suit his purposes, must be rotten at the core, and to any such men they are truly welcome. I leave them alone with their Socinian glory.

Dr. Porter says forms are inconsistent with freedom and fervency in devotion, p. 296. Then who prays freely and fervently? A congregation *always* pray by form. It is really strange this trite idea among us cannot be perceived and felt. A *congregation* praying extempore! A *minister* may do so, but to say a congregation can is to utter a complete absurdity. I never heard of such a thing, unless in the case of Baal's priests, who shouted from morning until noon, O Baal, hear us; but even then there was a sort of unanimity, or peradventure there might have been discord enough to have unstopped, if possible, poor Baal's ears.

But an extempore prayer is more fervent. Respectfully, but firmly, I deny the Doctor's position altogether. I have tried both kinds of praying for years, and am now perfectly satisfied that fervency *in public* is much more compatible with the use of a liturgy. Why? For this reason, if for no other. I never heard such captious critics as Congregationalists are of prayers. A good prayer, as it is called, and sometimes an eloquent prayer, is complimented even more than a good or eloquent sermon. Now humanity is humanity the world over, sanctified or unsanctified. I *know* that the dread of such criticism must embarrass and hamper a man sadly, be he never so good. He will think of his audience,—he will strive to please them,—he will fear them.* But put a liturgy before me. I have no efforts at fine composition to make,—no carping censure to dread,—no apprehended blunders to give me tremors. I have only to throw my whole heart into the words I see, and let them be pinions, as it were, to waft my thoughts and desires to a better world. O how much easier and more comfortable! Especially, when I know that my thoughts and desires are ascending to a region where "my best friends, my kindred dwell," whose souls once soared heavenward by the same means. Dr. P. knows not the hallowed and inspiring associations which cluster round a liturgy, used by the good for centuries, or he would rejoice to have one, which the venerated dead have rejoiced in before him.

But (p. 297) we want variety he says, and this a liturgy does not give. Again I reply as firmly, though as respectfully, we do *not* want it. I have not room to demonstrate at large a position about which I have long been satisfied, and which I believe the philosophy of the mind will help to prove, viz. the head wants variety, the heart does not. But it is with the heart we pray. The affections are not started by novelties, as ideas are. The affections love old things. Hence it is that we find the best Christians, in their last days, going back to the simplicities of their faith, and finding in them an ample feast. Compare extract from Baxter's Life, Wordsworth's Ecc. Biog., vol. v. 164, 165.

I know by experience that the use of a liturgy increases a love for it. It does not pale and tire by weekly repetition. Every Episcopal clergyman perhaps can recall instances from among those who once did not use, and could not like, a liturgy. I recall a remarkable one, of a person who, on the way to another house of worship, stepped into my church of a rainy day, thinking that God would excuse the sin of hearing a prayer read on account of the weather. The sermon happened to please, and the attendance was repeated for the sake of that, but at the end of six months for the sake of the Liturgy!

I have not noticed a difficulty in extempore prayers which meets clergymen on special occasions,—funerals,—the sick,—the bereaved, &c. How often is a poor minister censured, and most unmercifully, because he said too much or too little of the dead, &c. How often has he been tempted (sometimes not in vain) to notice a political character or a different sect in a censorious way. But a liturgy gives even-handed justice to all. The rich and poor have the same prayers for their sorrows and their losses, and the same over their graves. Let who will assail us in controversy, we pray neither less nor more, for all who "have erred and are deceived." Let who will guide the helm of government, we intercede no differently for "all who are in authority." This is as it should be. It is thus Christianity treats all men. It is thus that He does whose signal attribute it is that he respects not persons.

January 2, 1834.

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* A wag among our Boston editors once complimented a fourth of July prayer as the most eloquent which was ever delivered to a Boston audience.

For the Churchman.

In the Churchman of the 21st inst. is a communication signed "One of the Laity," on the subject of canonical collections, in which the writer expressed "much astonishment" that fifty-nine congregations in this Diocese had contributed nothing to the missionary fund within the past year; and in a note it is added, "Of these (will it be believed?) the church in Hobart is one." Were the church in Hobart a delinquent in this matter, I am at a loss to know why she should have the singular honor of being thus noticed among so large a number, three-fourths of which are probably more able than herself to contribute to that fund. But we must take the trouble to inform this "One of the Laity," and thus abate some of his "astonishment," that the church in Hobart is not one of the fifty-nine or any other number which have contributed nothing. We have the receipt of Mr. Brown, the treasurer, dated 28th January last, of $11 38 for the Missionary Branch of the New-York Protestant Episcopal Education and Missionary Society. This was mentioned in the Churchman of 9th February last, which it is not too much to say this writer ought to have recollected, since he has such a *particular* interest in the affairs of this Church. Before a poor and humble church in a sequestered region of the State is singled out of a large number and held up to public view for delinquency, the accuser ought to be quite certain, to say the least, that the charge in its specification is well founded.

One of the Vestry of St. Peter's Church.
Hobart, 30th Dec. 1833.

For the Churchman.

The writer of these essays has now adverted to whatever in his estimation in Dr. Hawes deserved a passing notice, and a brief recapitulation of the state of the argument will enable the reader to judge whether the writer in becoming an Episcopalian followed the dictates of passion, or bowed submissively to weight of argument.

1. Dr. H. has declared that *the fathers of the two first centuries take no notice of more than two orders of the clergy, bishops and deacons, and do not once intimate that any difference existed between bishops and presbyters:* which assertion has been proved to be false, from the very fathers the Doctor has quoted, viz. Clement of Rome, Ignatius, Polycarp, Tertullian, and Justin Martyr, to which I have added Clement of Alexandria, and Irenæus.

2. Dr. H. says *the first reformers of the Church of England believed that according to the Gospel there is no difference between bishops and presbyters.* This has been proved to be incorrect, first, by showing that he had mistaken his own proof; and second, from the acts of the reformers themselves.

3. The Doctor says that this was the opinion of Cranmer, Jewell, Willett and Stillingfleet; which has been proved untrue, in regard to Cranmer and Jewell, by their own writings, and in regard to Stillingfleet, for the very good reason that he was not born.

4. The Doctor says Bancroft was the first who preached the divine right of Episcopacy. This has been shown to be a mistake, by proving that all the reformers had taught the same doctrine.

5. J. C. has shown that Dr. H. has not only misunderstood the fathers, misinterpreted the reformers, and misrepresented Episcopacy generally; but he has also shown that the Doctor is inconsistent with himself, and has blundered when speaking of his own Church.

6. J. C. has shown that the Doctor has not only misunderstood the fathers in regard to the number of orders of the clergy, but that he is quite as badly off when speaking of the rites of ordination, and conformation, as well also as in relation to forms of prayer, and J. C. has also shown that if the Doctor's arguments against the latter were true, they would equally conclude against all public prayer.

7. But J. C. has also shown that the Doctor is not only mistaken in point of fact, but that his speculations are both false and absurd; since, if true, they would overturn the whole fabric of Christianity, so far as its binding efficacy is concerned.

8. And last, though not least, he has shown that the Doctor's statements are not all of them true, inasmuch as they contradict the plain language of Scripture.

Each of the above positions Juris Consultus claims to have proved, and if Dr. H., or any of his friends, suppose they have not been proved, they undoubtedly possess the means of showing it; but J. C. begs leave to remind him, or them, that neither the public nor himself will be satisfied with any answer, unless it prove that Dr. H. uses no such language as is attributed to him, or that the authors which J. C. has quoted are not authority, or, that J. C. has mistaken their purport, or, that other authors of equal authority contradict them; and in any answer which may be given to these articles J. C., for himself and the public, demands the name of every author quoted, the edition of works quoted from, the form of the same, together with the chapter and verse quoted.

Juris Consultus returns his thanks to the late Editor of the Watchman, (in which paper these essays were first commenced,) and to the present Editor of the Churchman, for their kindness in opening their columns for the insertion of his review of Dr. H., and tenders his regards to the public, for the kind reception he has reason to believe they have met with; and while he is retiring from this controversy, (unless called to defend himself or his review,) takes this occasion to express his best wishes for the sure and rapid progress of the cause of the Church in this country. J. C.

December 28, 1833.

P. S. During the publication of these articles, the writer has observed a *few* mistakes in the quotations, but they do not amount to any considerable number, and in some instances the Latin quoted has been misprinted; therefore where any such mistake has been made, it has not been intentional, but the mistake of the transcriber, or compositor. J. C.

For the Churchman.

COMMUNION WITH GOD.

The activity of the Christian is sometimes the means of drawing him off from converse with God. Such a danger is insidious; and that it is not imaginary, will be seen from the following extract from the preface of a work expressly intended for the closet, and certainly in most respects well calculated to answer its end. It is some time since the remark first met my eye, and it then (as coming from the author of the "Closet Exercises") struck me as dangerous, and has appeared more and more so at every perusal. Speaking of "those who have not the command of much time for private engagements," he says, "and this is the case with many in our day, not only from the avocations of civil life, but even from the calls of religious beneficence. More leisure, indeed, in many instances, may be secured by earlier rising, and by more skill, and order, and diligence in the management of all our affairs; yet the period in which we live is peculiar; and the calls of God to labor in doing good in so many civil and sacred charities, leave it not our duty to retire and read by the hour as our forefathers did." The pious author of the "Closet Exercises" certainly meant no harm in thus writing; but that he has done none, may be doubted. Circumstances may change, but duty is ever the same. The peculiar period in which we live, undoubtedly calls for increased zeal and activity on the part of Christians; but if frequent, fervent, and continued prayer do not sanctify every effort, that effort will be worse than vain. None are, indeed, required to become monks, and live a life of seclusion, but all are required to live a life of prayer. In this extract we are told, that "not only the avocations of civil life, but even the calls of religious beneficence" may prevent our having "the command of much time for private engagements." But I have yet to learn, that "the avocations of civil life" can justify a cutting short of our devotions; and that that is "*religious* beneficence" which is inconsistent with a proper attention to them. It is a mistaken opinion, that "civil and sacred charities leave it not our duty to retire and read by the hour as our forefathers did." It may not, indeed, be necessary that hours should be daily spent by all in devotional exercises; but if our forefathers did not stint the time thus occupied, as is too often done now, we cannot do better than follow their example. If within the last few years the spirit of prayer has been more widely diffused, what has been gained, if, upon the whole, it has not increased? But it cannot but be believed, that with the lapse of years true Christianity has increased;—that there are thousands who read and pray, too, by the hour. Would that their number might rapidly increase!

That is zeal without knowledge, which regards the external duties of religion as more important than the constant, careful, and prayerful cultivation of those graces which are the fruits of closet devotion. Unremitting assiduity in the business of Bible, Missionary and Tract Societies, is far from being a satisfactory evidence of a renewed state; nor is it any more a proof of a growth in grace. Far be it from the writer to undervalue either this zeal or its object; it is mentioned only because such a fatal delusion, it is to be feared, is not uncommonly connected with it. Private duties are too often neglected, that public ones may be attended to; not these or those only, but all ought to be performed; they are all perfectly consistent with each other; and it is the opinion (advanced in the extract quoted, and already too prevalent) that they are not, which is condemned. The most efficient contributions which Christians can make to benevolent purposes are their prayers; for their own hearts will thus be influenced, and the blessing of heaven will descend upon the objects of their intercession. Rather give to the cause of true religion the widow's mite, with her fervent and faithful petition that it may be blest, than the most lavish contributions of the rich unsanctified by a single prayer. *Bene orasse est bene studuisse*, is the remark of an eminently holy man; it may with equal truth be said, *bene orasse est bene fecisse;* for he who prays earnestly cannot but labor actively.

The subject may also be viewed in another light. If the supreme bent of our affections be heavenward, *could* we neglect the duties of prayer and holy meditation? Would they not be our pleasures as well as our duties? If we are indeed the friends of God, how are we able to live at a distance from him? How can our desires for his company be so feeble? No; those who love not to sit alone and commune with their heavenly Father, are none of his. That religion which needs the aid of external excitement to keep it alive, exists in the imagination, not in the heart of the professor.

Let each one then resolve, that daily, morning, noon, and evening, he will withdraw from the bustle around, and commune with his own heart and with God; that thus living ever prepared to die, he may at last hear the joyful sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I. B. K.

January 6th, 1834.

For the Churchman.

PAULUS AND THE TRACT.

Mr. Editor,—It is a shrewd saying of Epictetus that "every thing has two handles;" and I am sorry to say that your worthy correspondent Paulus seems to have the luckless inaptitude of taking things by the wrong handle instead of the right one. A clergyman reading a tract and finding an objectionable passage, forthwith quotes the passage and sends it with an expression of his feelings to the periodical of his Church. Now the most natural and Christian-like construction to put on his conduct is that with a laudable zeal for the credit of his Church, he adopted the most obvious and certain way to remove the evil by directing to it the attention of those *within* the Church, and thus anticipating and preventing the censure of those *without*. But instead of looking at the subject in this natural light, Paulus taxes "A Clergyman" with the "public branding *of his Bishop and some of the most respectable of his clerical and lay brethren,*" and impliedly reproaches him for conduct which is neither "courteous, Christian nor Church-like." I believe, Mr. Editor, that a main ingredient of Christian courtesy is the *charity which thinketh no evil*, but still, far from being disposed to retort the charge on Paulus, I will only suppose that he has taken the thing by the wrong handle, discovered a bad action where he might have found a good one, and, with the characteristic ardor of his illustrious namesake, has been betrayed into overmuch "righteous indignation."

Paulus again intimates that "A Clergyman" has "inflicted a wound" on the Tract Society by putting it in the power of other religious periodicals to expose the blemish. But it seems to me that "A Clergyman" has taken the most effectual method to shield the Society. If the friends of the Society had been anxious to conceal the blemish; if "an avowedly Church periodical" had refused to publish it, and if the exposure had first been made by an anti-church paper, then indeed the Society would have suffered "a wound." And on the plan which Paulus suggests all this might have happened: for though "A Clergyman" sent his communication within an hour after reading the passage, it is quite gratuitous to suppose with Paulus that the same passage had not been observed by others. And in fact it had been observed before, and among those over whose actions "A Clergyman" had no control—and it may therefore well be that "A Clergyman" himself feared that the passage would be obtruded on the public in some unfriendly way. But the very possibility of such an occurrence "A Clergyman," by a frank and prompt mention of the matter, first in the organ of his Church, has prevented. Instead of making an "attack" on the Society he has thus anticipated a blow and guarded a vulnerable point: so at least it seems to me; but whether Paulus or myself has taken the matter by the right handle, let the Christian reader judge.

But suppose (and it is only *supposed*) that "A Clergyman" were actuated by unfriendly feelings. Has Paulus done any thing to conciliate him? Has he not said much to alienate him? Might he not have testified an equal and more effective zeal for the Tract Society in such a manner as to win over his opponent instead of repelling him? to remove his prejudices (if any exist) instead of increasing them? It is a heavenly maxim, *Be ye wise as serpents and harmless as doves;* and I think that Paulus on reflection will admit that by studying to be "harmless" he would have shown himself more "wise," and rendered his counsels more efficacious. Probably if these writers were known to each other they would see that the cause of Christian union was dear to the heart of each: must they not then regret and deprecate every thing which may produce even a momentary exacerbation of feeling?

As to the tract itself all that can be said, I presume all that it has been intended to say to its disparagement, is that it needs revision. No blame whatever can attach to the Tract Society for its publication. Ten years ago the mooted passage would have been counted as wholesome doctrine. Its language is the same almost word for word with that of Jeremy Taylor, whose pure and primitive piety has embalmed his memory in the affections of Churchmen. If Taylor's piety had any fault it was too ascetic, and yet in his Holy Living, a manual of devotion which is found in almost every Christian family, he gives the following directions, which I insert in a parallel column with the quotation from the offending tract:

From the Tract.	*From Jeremy Taylor.*
"Be sober in your drinking, and observe such rules and measures in it as never to drown or disorder your reason, impair or weaken your constitution, misspend or squander away your money or your time; but only to quench your thirst, digest your meat, and cheer and raise your sinking spirits, when oppressed with faintness or sickness, melancholy or worldly trouble."	"The ends [of drinking] are, digestion of our meat, cheerfulness and refreshment of our spirits, or any end of health; *beside* which if we go, or at any time *beyond* it, it is inordinate and criminal,—it is the vice of drunkenness." p. 73. "Let your drink so serve your meat, as your meat doth your health; that it be apt to convey and digest it, and refresh the spirits; but let it never go beyond such a refreshment as may a little lighten the present load of a sad or troubled spirit." p. 77.

I presume, Mr. Editor, from your insertion of the communication of "A Clergyman," that you coincide with the views which I have expressed of the tract and of the motives of "A Clergyman" in making the communication. And both of you, I doubt not, have thought that Paulus has given ample satisfaction in the way of "explanation or assurance" when he states his belief that "so favorably are the times altered since the tract was adopted, that that passage must hereafter be expunged."

SIGMA.

THE CHURCHMAN.

SATURDAY, JANUARY 11, 1834.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

THE notice of "Caroline Westerly" in our last which appeared, through inadvertence, as editorial, should have been credited to a correspondent.

"S. D. L." will find a note for him at the office of the Churchman.

"Philo" will see from an article in another column that advantage has been taken of the fact which he mentions, and will at the same time perceive and appreciate the motives which induce us to decline his friendly communication.

EPIPHANY.—A short time only elapsed after the nativity before the epiphany, or the manifestation of CHRIST to the Gentiles. The Shechinah, or the glory of the LORD, appearing in the form of a star, guided a few "wise men" to the infant Saviour, to prostrate themselves at his feet with "gold, frankincense and myrrh!"

The gifts, says Irenæus, were emblematical. Gold, the most precious and durable of metals, was a fit tribute to the King, whose sceptre is a sceptre of righteousness, and whose throne is for ever and ever: incense was a recognition of his divinity; and myrrh, the principal ingredient in the embalming of dead bodies, was the mournful symbol of the death and burial of their LORD and King.

It is, perhaps, a finer thought of the pious Mr. Nelson, that the gifts of the wise men were the emblems of Christian virtues. "Gold, which is the common standard of the good things which we enjoy, and wherewith we may relieve the wants of the poor, is a fit emblem for charity and works of mercy, 'an odor of a sweet smell, a sacrifice acceptable, well-pleasing to GOD.' And David, desiring his prayer might be set before GOD as incense, and the prayers of the saints ascending after the same manner in the Revelations, shows us how fitly our addresses to heaven are represented by frankincense. And the chief use of myrrh, being to preserve dead bodies from putrefaction, is a lively image of mortification, that we should present our bodies a living sacrifice, holy, acceptable to GOD. So that the offering of a true Christian should be out of a pure heart, charity, prayer, and mortification."

The Christian stands to his ascended LORD in the two-fold character of a subject and a representative; and it is by such offerings as these that this two-fold relation is sustained. It is thus that he at once testifies his allegiance to his LORD and displays the glory of his kingdom. Let all the subjects of CHRIST daily present themselves before him with the offerings of love, prayer and self-denial, and he will continue to manifest himself unto them, and through them unto the world. Such a life indeed is a perpetual manifestation of CHRIST.

TRUTH AND ORDER.—The necessity of uniting the doctrines and institutions of Christianity is founded in our nature. We are compound beings, consisting of body and soul; and whatever is intended for our government and improvement must be adapted to and in a measure partake of, this complex nature. The spirit and principles which are to direct us must be embodied in laws and institutions. A man may not always be just or free according to his own fancies; he must obey the laws and institutions of his country. Civil justice is secured by civil laws; political liberty is guarded by political institutions.

Our Saviour has made the same provision. He has not only announced new principles, but has connected them with new laws; he has not only introduced on earth a new spirit, but has embodied it in new institutions. A man may not always be pious according to his own fancies: he should be pious according to the laws of CHRIST. When Christian liberty violates Christian institutions, it is licentiousness or rebellion. By this provision the Founder of our faith gave it stability and perpetuity. The doctrines and the institutions, the Word and the Church, are body and spirit: united they flourish; divided they perish.

It is the tendency of a gross and ignorant age to depress the spiritual and magnify the sensible part of religion. Hence the feeble piety and cumbrous ritual of the Church in the dark ages. An age of greater mental activity tends to the opposite extreme. Such a tendency has been manifested from the time of the Reformation: among the ignorant it shows itself in fanaticism; among the intelligent in rationalism. In either case the severance is mortal: extinguish the spirit, and the residuum is a mass of superstition and priestcraft; reject the institutions, and the spirit degenerates into wild fire, or evaporates in airy abstractions.

The Romanists are an instance of the one extreme, and the Society of Friends an instance of the other. The latter have dealt the most in abstractions. They have been the most spiritual, and, to human acceptation, the most philosophical Christians. They have rejected the ordinances, and thus, in a great measure, disembodied the spirit of Christianity. Not satisfied with a religion for men, they have grasped at a religion for angels. And what has been the result? We have lived to see a secession from the sect degenerate in a body to infidelity. But this is not the worst. The tendency from Quakerism to infidelity is more rapid and certain than from any other sect; and would be vastly more so than it is if its principles were fully carried out in practice. For want of a visible worship the Friends lose most of their young members, and fail to exert an active influence on the community around them. On this principle it would be found that the neighborhood of a Quaker settlement was distinguished by a state of religious apathy and skepticism. Whether such is the fact each one must judge from his own observation. In the Romish Church the same result is produced by the operation of opposite causes: their system is a prolific parent of infidelity. Thus extremes meet.

CHURCH REFORM.—We have been politely favored with several English pamphlets on subjects connected with the proposed reform of the British Church; an event which, it would seem, under some shape or other, must occur at no distant time. The friend, to whom we are indebted for the use of them, accompanied them with a remark which their perusal has verified, that they afforded gratifying evidence of the estimation in which our own Church is held abroad: the best friends of the Establishment seeming desirous to approximate the Church of England to the model of her offspring in the United States. The alterations in our liturgy, &c. are spoken of with marked approbation. Lay representation and the establishment of ecclesiastical councils with the power of framing and revising their laws, are advocated as conducive to the harmony and prosperity of the Church, and our example adduced to show that such provisions are not inconsistent with her stability.

One other thing is observable. The pamphlets are written under the tacit conviction that the majority must ultimately rule. No institutions indeed can long resist their power. This fact appeals to us with mighty energy to spread the Gospel. History gives mournful proof that the rule of the majority has tended to corruption. It is the tendency of the Gospel of CHRIST to reverse this order. Let the majority of a society be Christians indeed, and their government will be wise and virtuous, and involve virtuous and salutary tendencies. Thus the political as well as religious hopes and prospects of man are centred in the Gospel of CHRIST: if the majority reject this, we are rushing to anarchy. The best patriot and the best statesman is therefore he who believes and practises and disseminates the living and transforming principles of the Word of GOD.

ALMS AND MISSIONS.—To carry out the idea suggested in another paragraph, the charity, which we present as an oblation to the LORD, should be evidenced in deeds of mercy to the bodies and the souls of men. Some, who should know better, look with an invidious eye on missionary effort, and are apt to say with Judas, these gifts of "gold" *might have been given to the poor.* Such men may be assured that the friends of missions are not unmindful of the reply of their divine Master, *The poor ye have always with you.* The Christian will yield to none in compassion for the bodily wants of his fellow-creatures. But he cannot forget their spiritual wants. All his fault is, that while he pities the body much, he pities the soul more. His sense of their relative importance, and of their claim on his efforts, is well expressed by one of the Fathers of the Church. "To know the art of alms," says St. Chrysostom, "is greater than to be crowned with the diadem of kings. And yet to convert one soul is greater than to pour out ten thousand talents into the baskets of the poor."

THE following statement, intended to rectify a prevalent error injurious to the Methodist Society, is published as an act of justice to that Society:

Church Property.—During the years 1828 and 9, it was extensively circulated in the papers that the property of the Methodist Episcopal Church belonged to the Conferences. The question was clearly explained by our predecessor at the time, and we supposed all were convinced to the contrary. Dr. Bangs had a proper occasion to allude to this subject last week, which we doubt not will satisfy all concerned every where. In conversation with a worthy brother, we made a suggestion which was new to him, and which he begged us to make public. It is this: *If the Conference desired to hold the property, and the Church desired that the Conference should hold it, it would be impossible, as the Conference is not an incorporate body, and therefore cannot hold in law.* This single legal fact must for ever prevent the assumption of the property on the part of the Conference, if it were so wicked and flagitious as ever to desire to do such a thing. In all our intercourse with Methodist preachers we never met with one that evinced any desire to have the Conference hold the property. And do not now recollect that any member of the Conference was ever for any length of time, even a trustee. Surely the most excited mind must be satisfied with these stern legal facts.—*Christian Advocate and Journal.*

LITERARY.

The Church of GOD, *in a Series of Dissertations.* By the Rev. ROBERT WILSON EVANS, Fellow of Trinity College, Cambridge. Philadelphia: Key & Biddle, 23 Minor-street. 1833.

To those who have read the Rectory of Valehead it will be sufficient recommendation of this work to say that it is from the same author. It is the production of a gifted, pious, and cultivated mind. It brings into view the most important doctrines of the Gospel, discusses them with much clearness and precision, and enforces the feelings and duties that flow from them with happy eloquence. The fourth dissertation concludes with the following animated passage:

'And now, finally, let me dismiss you with an appeal to that name which ye bear. Ye are called Christians. This term, so familiar as to be tossed about from one to another, bestowed indiscriminately on every one around us, nay, in many mouths, even synonymous with man, what does it imply? It implies the sworn soldier and servant of Him who is GOD, Saviour, Priest, King, Prophet, Maker, and Judge of the world. In it is comprehended the extreme of earthly humiliation and of heavenly glory: in it we are reminded of man's fall and recovery, Satan's triumph and defeat, of the conquered powers of darkness, of the conquering powers of light, of the kingdom of GOD upon earth, and in the world to come everlasting. Keeping in sight this meaning of the title which ye bear, look into your own hearts, see their irresolution, rebelliousness, confliction of duty with passion, of spirit with flesh, of darkness with light, and fly to the remedy which GOD hath set before you, even his pure word. Let this title, coming on your ears, be a trumpet-call to duty, rousing all your spirit within you, as faithful soldiers of your heavenly Master. And thus, even thus, by knowledge, by goodness, by the armor of GOD on the right hand and on the left, may we have CHRIST abiding with us, ever by his precious word through his HOLY SPIRIT, making us wise unto salvation.'

The Apostolic Rule, or the Duty of Systematic Charity; a Sermon preached in Trinity Church, Utica, on Sunday, November 3, 1833, *for the Benefit of the Protestant Episcopal Association for the Promotion of Christianity.* By BENJAMIN DORR, A. M., Rector of said Church. Philadelphia: William Stavely. 1833.

WE are gratified with every effort that is made to explain and inculcate the duty of systematic charity. If any thing really great is ever accomplished for the Missionary cause it must be on this principle: a principle which may be illustrated by all the analogies of nature and revelation, and which is acknowledged as fundamental in every form of government. Nature is not fitful; Christianity is not fitful; in both great results are produced from small beginnings and by successive accumulations. A government can command its fleets and armies; its efficiency results from an organized and systematic concentration of sums that, in church phraseology, may be termed penny collections. The Church that rejects this principle, and trusts to the flashes of occasional excitement, is like the general who boasted that he could raise up legions by the stamp of his foot: like him in vain confidence and more like him, perchance, in weakness and failure. The operation of the principle is especially suited to the genius and institutions of our own Church—distinguished for her sobriety and love of order. Nor is it a slight testimony to the importance of this principle and the magnitude of its results, that it is recognised and inculcated in many of our proverbs—those digests of theoretical and practical wisdom. But why talk of results? That holds out a questionable motive. It is better to advocate the principle on the ground of duty. It is in fact enjoined by precept. Our Saviour himself has said, *Gather up the fragments that nothing be lost.* And the duty is still more explicitly commanded in the words of St. Paul, *Upon the first day of the week let every one lay by him in store as* GOD *hath prospered him.* These words the Rev. Mr. Dorr has well called the apostolic rule, and has explained and enforced them in an excellent sermon, from which we make the following extracts:

'Of *the manner* of doing this, I am next to speak.

"Let every one of you *lay by him in store.*" Let him not merely *resolve* to devote such a portion of the gains of the preceding week, as he can conveniently spare, to charitable purposes, but let him actually *lay it by,* on every returning Lord's day; treasuring it up as a sacred deposit; that he may always have a fund by him, ready to meet all the calls upon his bounty. Adopting this rule, my Christian friends, and conscientiously adhering to it, how easy would it be for each one to contribute much more liberally than he now does, and with much less inconvenience to himself. Having *a set time* for the performance of this duty, would make the Christian *habitually* charitable; and, while giving, as he would then do, *in small sums,* would be found less burdensome, the whole amount, in the end, would be vastly greater. There are unquestionably many well-disposed persons, who give little or nothing to any benevolent object whatever, for want of some such system. Could they be prevailed upon to adopt the Apostle's plan, and lay by something in store, were it ever so little, on every first day of the week, those who now contribute nothing, or who do it "grudgingly," would then be *willing to give, and glad to distribute;* and thereby "*lay up in store for themselves a good foundation against the time to come, that they may attain eternal life.*"' pp. 10, 11.

'Could Christians generally be prevailed upon to adopt this apostolic rule, our benevolent institutions, instead of depending as they now do, on the precarious and scanty support given by a few individuals, would soon have overflowing treasuries. The slightest arithmetical calculation will show this. Admit that there are 500 individuals in this congregation, who could, *on an average, lay by him in store on the first day of every week* the small sum of *ten cents,* for charitable purposes of every kind; this alone, in one year, would amount to $2600. Or, supposing that, of the 180 communicants in this church, each one would *lay by him in store,* for benevolent objects, only ten cents a week, the whole amount, from the communicants alone, would be $936 in a year. From these little fountains, then, springing up from Christian hearts, and flowing together, there would be formed a noble "*river, the streams whereof would make glad the city of our* GOD."' p. 12.

INTELLIGENCE.

CONSECRATION.—The new church recently completed by All Saints' parish, Portsmouth, Ohio, was consecrated to the worship of ALMIGHTY GOD by Bishop McIlvaine, on Thursday, November 28.

CLERICAL CHANGES.—The Rev. Jonathan M. Wainwright, D. D., late Rector of Grace Church, in this city, having taken a letter of dismission to the Diocese of Massachusetts, has been received into that Diocese, and become the Rector of Trinity Church, Boston.

The Rev. Joshua M. Rogers, late of this Diocese, having taken a letter of dismission to Pennsylvania, has been received into that Diocese, and become the Rector of Trinity Church, Easton.

Episcopal Visitation.—A correspondent has furnished us with the following notices of the Bishop's visitation to Steubenville:—

Bishop McIlvaine arrived at Steubenville, in the course of his visitation of the Diocese, on Friday morning the 6th ult., accompanied by the Rev. Mr. Armstrong of Wheeling, Va. In the evening, service being read by Rev. Mr. Armstrong, the Bishop preached from the text, (John vii. 37,) "In the last day, that great day of the feast, JESUS stood and cried, saying, If any man thirst, let him come unto me and drink." The subject was judiciously selected in reference to the services which were to follow; and the solemn and dignified energy with which it was treated, were well calculated to make a lasting impression upon the attentive audience. On Saturday the Bishop was waited on, at the house of our beloved Pastor, by the Wardens and Vestrymen, and after some familiar conversation, entered upon a full explanation of the duties of their respective offices. The hour having arrived for meeting the candidates for confirmation, the interview was concluded by uniting in supplicating the Great Head of the Church for the influence of his Holy Spirit upon all who are engaged in building it up and advancing its interests upon earth. The interview with the candidates for confirmation was truly delightful and edifying—they were chiefly persons of adult age—some far in advance for the meridian of their days. What their Pastor had frequently urged upon them, that the ceremony was, in effect, an open profession of the religion of CHRIST, an enlistment under the banner of the Cross, was impressively dwelt upon. The meeting was closed by singing and prayer. The rite of Confirmation was performed in the evening, after service by Mr. Morse, sermon by the Rev. Mr. Armstrong, and an address by the Bishop to the candidates. Above twenty were confirmed. The services of Sunday commenced at 10 o'clock, A. M., with the imposing ceremony of consecrating our new church to the worship of ALMIGHTY GOD.—Morning service by Mr. Armstrong, sermon by the Bishop, and the sacrament of the Lord's Supper administered by Mr. Morse, assisted by Mr. Selden from Georgetown, in the diocese of Pennsylvania. A collection was taken up in aid of the Diocesan Missionary Society. Mr. Selden preached at 3 P. M. At night the Bishop preached, by request, in the Presbyterian meeting-house, to a crowded congregation, whose whole attention seemed to be riveted, as that of one individual, in earnest and deeply solemn regard to every word spoken.

The Bishop departed this morning (Monday) to visit the neighboring parishes of Springfield and Cross-Creek.

Gambier Observer A.

Episcopal School of North-Carolina.—The Episcopal School to be established in Raleigh, will go into operation about the first of April. Joseph G. Cogswell, Esq., of Massachusetts, a distinguished instructer of youth, is appointed Rector of the school; Mr. Sanders, Chaplain, and Mr. Deberniere Hooper, Tutor.—*Wilmington Press.*

New Theological Seminary.—The Connecticut Evangelical Magazine for December, contains an official account of the measures taken for the establishment of a new Theological Seminary in Connecticut,—of which our readers have already seen some brief notices.

The Institution, it seems, is to be under the care of the Connecticut Pastoral Union, organized at Windsor on the 10th of September last, by a convention, of which Rev. Geo. A. Calhoun was President, and Rev. Messrs. Timothy P. Gillet and Samuel H. Riddel, Secretaries. The Committee appointed to report on the expediency of establishing a new Theological Institution, consisted of Rev. Messrs. Gillet, Spring, Harvey, Yale, Calhoun, and Nettleton.

The Rev. Dr. Tyler of Portland, has been chosen President of the Institute; which is to be located in East Windsor.—*Boston Recorder.*

Circulation of the Scriptures at Tebriz, Persia.—The Persian New Testaments which I have recently circulated have already attracted the attention of the Mollahs. Yesterday, one of them cautioned the people, publicly in his Mesdsched, against them; observing, that "every one who received them rendered his fasting and praying of none effect, and drew down the curses of GOD on his family." Another, who is likewise a distinguished Mollah, expressed himself rather more favorably; and even exhorted his hearers to meet together for the purpose of reading the New Testament; "Because," as he said, "the Franks have, in the first instance, conveyed the Koran to their country, where they have read, translated, and printed it; and, in the second, they have translated the New Testament into the language of this country, and sent it out to us: from all which," he argued, "it is evident that their intention is to enter into a religious controversy with us, and at some future period to attack our religion. Hence," he proceeded to say, "it is of great importance that we should make ourselves acquainted with their books, in order to be able, by them, to refute them." The Muschdahid, on the other hand, gave it as his opinion, that the books were certainly good, and that it was the duty of Mohammedans to regard the Gospel as the Word of GOD; nevertheless, generally speaking, Mohammedans had no concern with it, inasmuch as it was the basis of religious instruction for Christians, and not for Mohammedans: it was, moreover, to be feared, that, if they received the Gospel and preserved it, although they themselves might not read it, their children would, and might thus be induced to abandon the faith of their forefathers; so that, under all considerations, he exhorted them not to receive or read the Gospel.—*Standard.*

Ohio Temperance Convention.—A Convention of Delegates from various Temperance Societies in different parts of the State was convened at Columbus on Wednesday of last week. The attendance was much larger than could have been expected. Governor Lucas presided as Chairman of the Convention, and several of our ablest public men took an active part in its deliberations. An address was delivered by Dr. Edwards, the Secretary of the American Temperance Society, at a public meeting on Wednesday evening, and on Thursday evening resolutions were supported by speeches from Judge Wright, Gen. McDowell, Rev. Mr. Merrill the author of the "Ox Sermons," and Mr. Keyes.

The Convention were in session two days. Resolutions declaring the *traffic* in ardent spirits, as well as the use of them as a drink, to be an immorality, were passed unanimously, and efficient measures were adopted to extend and deepen the temperance reformation throughout the limits of the State. The Rev. Mr. Bigelow was appointed Agent to organize Societies. The Managers of the State Society have also established a Temperance paper at Columbus, on the plan of the "Temperance Record."—These measures furnish the best evidence of a growing zeal in the cause, and good hope of its final success among us.—*Gambier Observer.*

Temperance in Newfoundland.—Letter from the Archdeacon of Newfoundland to the Corresponding Secretary of the American Temperance Society.

St. John's, Newfoundland, July 16, 1833.

Rev. and dear Sir,—Yours of May 30, accompanied by three reports of the American Temperance Society for the year 1831, and three for 1832, reached me at the latter end of last month. I have had great pleasure in promoting their circulation; am unfeignedly delighted to observe the spread of the principles of your society, and shall be most happy in communicating and receiving any information which bears upon the object we have in view. It gratifies me to be able to announce to you, that this evening is fixed for the organization of a Juvenile Committee in this town, auxiliary to our parent Institution, which has been established seven months, and already numbers 179 members.

I enclose a few copies of a hand-bill, the 'Dram Drinker's Prospects,' which has been much blessed here. It was inserted in one of our newspapers. A member of our society found a poor ignorant woman, who could not read, and who had been a notorious drunkard, learning the piece from the paper by heart, as it was repeated to her by a little boy. The woman has forsaken her intemperance, and things accompanying salvation may be hoped for her. Having learned this, I got it printed in this form, and trust it may have been blessed in other cases.

Yours, very truly,

EDWARD WIX.

SUMMARY.

Boston Institution for the Blind.—This institution is now removed to the fine building presented by Colonel Perkins, and valued at $30,000. A fund was still requisite to pay the current expenses of the institution, and to place it on a permanent basis; and $50,000 have been subscribed for this purpose, in addition to this. This building remains, as an inscription on its front indicates, *the gift of Col. Perkins.* We hope that newspapers which have circulated a different account, disparaging this noble example of liberality, will state the facts as they are. We regret that we must defer some particulars concerning this and its sister institutions, to a future number.—*Am. An. of Ed.*

Baptists in Vermont.—From the minutes of the Convention for 1833, it appears that there are seven associations, 132 churches, 67 ordained ministers, and 10,290 members, [erroneously printed 10,90.] About 700 were added by baptism the past year, ending October. They have a State Convention, which embraces Foreign and Domestic Missions, an Education Society, a Sabbath School Union, a Tract Depository, a Literary Institution at Brandon, and a weekly publication at the same place.—*Bapt. Repos.*

Lotteries in New-York.—We rejoice, in common with every friend of morals, at the entire abolition of legalized lottery gambling in the State of New-York. By an agreement with Messrs. Yates and M'Intyre, who were lessees, all the lotteries in this State terminated with the year 1833. To those who know any thing of the effect of lottery gambling, it is a wonder how any men possessing moral principle could deal in lotteries.—*N. Y. Evangelist.*

The War with the Mormonites.—Some of the inhabitants of Jackson county, Missouri, have disgraced themselves by violently assaulting the Mormonite settlement of "Mount Zion," as they call it. The first reports represented the bloodshed as horrible. The St. Louis Republican, of Nov. 22, says,

'We are glad to receive more pacific accounts from the county of Jackson, where such disgraceful broils have recently taken place. We understand that the Mormonites have determined to oppose no further armed resistance to the dominant party, and that they were rapidly leaving the county and their homes, with the intention of forming another community elsewhere. They are determined, however, to prosecute the citizens engaged in hostilities toward them, and for the depredations committed upon their property, and, in this event, those who have disregarded all law may be made to feel its heaviest penalties, both in their persons and fortunes. The Mormonites have undoubtedly adopted the best course which was left to them; and alarm has subsided in that county.

All our accounts, we are happy to say, concur in one thing, that the original statement, as to the number killed was much exaggerated. The most authentic and latest account which has reached us, puts down the number at six—two of the citizens and four of the Mormonites, and a good many wounded.'

Says the Cincinnati Journal:

'The fabricators of the "Book of Mormon" are, doubtless, very bad men; but in common with all other citizens they are entitled to the protection of the laws. Many of their followers are simple-hearted, inoffensive people, who only need good instruction to become worthy citizens. These should be protected from the violence and carnage of mobs. We hope the legal authorities of Missouri will adopt prompt and effective measures to prevent the repetition of such disgraceful scenes.'

The Wayne Sentinel states that the mysteries of Mormonism are about to be developed to the world. Dr. P. Hurlbert, of Kartland, Ohio, who has given the matter a thorough investigation, intends publishing a history of this new faith. The Wayne Sentinel says: "The original manuscript of the book of Mormon, was written some thirty years since, by a respectable clergyman, now deceased. It was designed to be published as a romance, but the author died soon after it was written; and hence the plan failed. The pretended religious character of the work has been superadded by some more modern hand—believed to be the notorious Rigdon. These particulars have been derived by Dr. Hurlbert from the widow of the author of the original manuscript."

History of the Huguenots in Virginia.—A correspondent informs us that a gentleman, well qualified for a work of the kind, (whose name we are not authorized to give at this time,) is endeavoring to collect materials for a history of the Huguenots who fled from scenes of persecution and death in France, and settled in Virginia. It is believed that they exerted an important influence on the early religious character of our state; and their descendants are to be found among our most intelligent and enterprising citizens. The late Rev. Dr. Hoge made efforts to collect their history, but failed in obtaining the materials for it. If there are records of the facts required in preparing a work of this kind for the public still in existence, it is important that they should be collected and put into proper hands for the purpose contemplated.—*So. Rel. Telegraph.*

The Sydney Herald, of May 2, 1833, states, that war commenced in Tahiti about the beginning of the year, and threatened to destroy the labors of the Missionaries. These consequences have been happily averted; and, at the date of the latest accounts, the insurrection had been suppressed, and the island enjoyed profound peace. There have been two parties in these islands for many years; the one party hostile to missionary enterprise, and the other favorable to the spread of Christianity. The former consisted, in general, of men attached to the idolatrous practices of their fathers. They regret the loss of that natural liberty they formerly enjoyed, and sigh for the return of those days when they could make and break laws at pleasure.

The London Missionary Society's Missionaries, in Siberia, have completed the translation of the Old Testament into the Mongolian language; and have obtained from the proper authorities permission to print the same, for distribution among the numerous tribes spread over the centre of Asia, by whom the Mongolian language is spoken or understood. The amount of expense incurred in the translation, has been borne by the London Missionary Society.

The number of students in Hamilton College, according to the catalogue just published, is 101, viz. seniors 27, juniors 18, sophomores 32, freshmen 24.

Astonishing announcement.—Governor Wolf, in his late message to the legislature of Pennsylvania, estimates that there are in that State 380,000 children, who are *entirely uninstructed,* and growing up in ignorance. He further affirms, that the *State* never appropriated a dollar that is available for the intellectual improvement of its youth. To this cause, and the absence of moral and religious instruction, he imputes much of the necessity for supporting penitentiaries in the State. What a startling and appalling array of facts! Who in New-England would have believed that, in the old, rich, and prosperous State of Pennsylvania, nearly one hundred thousand more children than there are people in the State of Connecticut, are entirely uninstructed, and growing up in ignorance; and that the State as such, never appropriated a dollar for the intellectual improvement of its youth. One is almost forced to exclaim,—say no more of the valley of the west, till the moral and intellectual desolations of Pennsylvania are repaired! O the immeasurable fields of want that are opening, and urging their claims upon philanthropists and Christians of the present day!—*Lowell Observer.*

Life of Hannah More.—A London paper states, that a biography of Mrs. Hannah More is in preparation, which will appear as soon as her letters, &c. can be collected and arranged for it.

Calendar.

January 12.—1st Sunday after Epiphany.
——— 19.—2d Sunday after Epiphany.
——— 25.—Conversion of St. Paul.
——— 26.—Septuagesima Sunday.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions, since the date of his acknowledgment of 31st December:—

1834.

Jan. 2. From the Rev. Wm. D. Carnes, Rector of Christ Church, Hudson, N. Y., *thirty one dollars,* being the amount of a collection in that church on Christmas morning, for the benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and especially designed for domestic purposes.

" 3. From Christ Church Association for the promotion of Christianity, New-York, per their Treasurer, Mr. N. B. Holmes, *seventy dollars,* appropriated as follows, viz. *Domestic Missions*—From Mr. Theodore Keese, to constitute himself a Life-member of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, *thirty dollars*—from other persons, *fifteen dollars*—for Green Bay Mission, *twenty dollars*—for Foreign Mission, *five dollars.*

" " From D. A. Cushman, *twenty-five dollars,* being his third payment on account of his pledge made at Christ Church, for Green Bay Mission.

" 4. From the Rev. Cyrus Stubbins, Rector of Grace Church, Waterford, N. Y., *twenty dollars,* being the amount of a collection made in that church on Christmas day, and particularly designed for the Green Bay Mission.

" " From a Lady, for the Green Bay Mission, *ten dollars.*

" 7. From the Rev. Lawson Carter, Rector of Trinity Church, New-Rochelle, and St. Paul's Church, Eastchester, N. Y., a Christmas Offering of *fifty dollars,* from the following sources, viz. contributed by the "Female Missionary Association of Trinity Church, New-Rochelle," *thirty dollars*—collected in the same church on Christmas day, *fifteen dollars*—ditto, in St. Paul's Church, Eastchester, *five dollars,*—all for domestic purposes.

" " From A. F. M., for Green Bay Mission, *ten dollars.*

JAMES SWORDS, *Agent, &c.*

Jan. 8, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

CITY MISSION.

THE undersigned, in behalf of the Mission Church of the Holy Evangelists, most gratefully acknowledges the following contributions for the relief of the poor: viz.

For a special and most interesting case of sickness and suffering—

From Mr. Henry J. Wyckoff,	5 00	
Mr. Peter G. Stuyvesant,	2 00	
Mr. Thomas Swords,	6 00	
Mr. Henry I. Seaman,	1 00	
		$14 00

For the poor generally—

From Mrs. Isaac Lawrence,	20 00	
Individuals of Trinity Church, New-Rochelle, by Rev. L. Carter,	5 00	
Mrs. J. R. Le Roy,	5 00	
Master R. and Miss C. Le Roy,	1 25	
A *Friend* unknown,	10 00	
Rev. Wm. L. Johnson,	5 00	
Mrs. Julia Stone,	1 00	
		$61 25

Also—By the hands of Mrs. Arcularius,—

To provide clothing and shoes for the children of the Sunday and Daily Infant Schools, viz.—

From the Benevolent Society of Grace Church,	$10 00	
Two friends of St. Stephen's Church,	10 00	
Mrs. Archibald Rogers,	1 00	
Mrs. Pierce,	1 00	
Mrs. Lewis,	1 00	
Mrs. D. Smith,	1 00	
A Friend,	50	
		$24 50

N. B. The sums last named have all been already expended.

Also—Sundry garments from Mrs. Skinner, and sixteen garments from Mrs. J. R. Le Roy.

HUGH SMITH,
Missionary Church of Holy Evangelists.

New-York, Jan. 8, 1834.

N. Y. AUXILIARY BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums:

For old subscriptions,	$44 50
" new do.	18 00
Donation by E. J. G., Saybrook, Conn., proportion of profits of a small article of medicine,	4 38
From Christ Church Association, New-York, per Mr. N. B. Holmes, Treasurer,	20 00
	$86 88

CHARLES H. ROACH, *Treasurer,*
No. 4 Cedar-street.

Jan. 8, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 11th, from the following persons, viz:—

Samuel Church—Rev. H. Gregory, *with remit*—L. H. Young—Marshall, Brown & Co.—Postmaster, New-Salem—George, Latimer & Co.—Haynes Lord—Frederick Stone—Amos Dean—Postmaster, Hartford—H. N. Fargo, *with remit*—Postmaster, Poughkeepsie—Rev. Robert W. Goldsborough—Wm. Comstock.

Received by the General Protestant Episcopal Sunday School Union.

Henry Gregory, Homer—George, Latimer & Co., Philadelphia—Rev. J. C. Rudd, D. D., Auburn—Lieut. S. L. Russell, Hancock Barracks, Houlton, Me.—J. Juliand, Greene, *with remit*—R. E. Pratt, Postmaster, Saybrook, Conn., *with remit.*

From the New-Hampshire Spectator.

The Last Year.

I stood upon the sunless shore
  Beside oblivion's sea,
And saw its sluggish waves break o'er
  The by-gone yesterday—
The last of the departed year
Join'd in the lapse of time's career,
  The past eternity.

It was a melancholy sight
  To see it part from day,
And dim among the depths of night,
  Fade with its dreams away;
And dark and shapeless with it go,
A thousand hopes once rich in glow,
  Born in its hour's decay.

A cold thrill to my feeling taught
  How much there was of mine
Gone with that year of perish'd thought,
  And ill-delay'd design;
A part, too, of the vital gleam
Quench'd beneath time's incessant stream,
  A march toward decline.

From out those waves no palmy isle
  Uprears its sunny head,
Where shipwreck'd hope may light her smile—
  Boundless, and drear, and dread,
The billows break without a roar,
"Nameless" is stamp'd upon the shore,
  And "Death"—there all is dead.

And Love turns trembling from the sight,
  Hiding his face with fear;
And Beauty shrinks in pale affright,
  And Fame stands silent near;
And Glory's laurels shrink and die,
Changeless along one brow and eye,
  But they are of despair.

All watch the last skirts of the year—
  The wreck of minutes done,
In those deep waters disappear
  For ever from the sun:
Leaving a dead tranquillity,
As when a mighty ship at sea
  Has just gone wildly down! *Troy Press.*

SCENES IN REAL LIFE.

From the Pastor's Journal.

THE MAN OF PLEASURE.

"They spend their days in mirth, and in a moment go down to the grave."—*Job* xxi. 13.

On the evening of June 14th, an appointment was made for me to preach at the dwelling-house of a gentleman whose residence was within a quarter of a mile of my own. When the people were almost all assembled, and I was on the point of commencing the exercises, a young female in great haste, and with much trepidation, entered the room and requested me to call and see Mr. George S——, if I possibly could, before I commenced the religious exercises of the evening; also stating that he had been a few hours before suddenly seized with an alarming fit of illness; that the physician pronounced him to be in extreme danger, and that he desired me to come *immediately*, if I could stay but five minutes. After stating the circumstance to the assembled congregation, and assuring them that they should not be kept in waiting but a very short time, I accompanied the messenger to the residence of Mr. S. The physician had just left, with a promise, however, to return as soon as he possibly could. In a short conversation with Mr. S. I ascertained that he was grossly ignorant of the word of God, and that consequently he possessed but a very vague idea of the religion of Christ. I then knelt down, and attempted to pray with him, but had scarce commenced, when he was seized with a fit of violent vomiting, which lasted till duty required my attendance at the meeting. He begged me, in the most pathetic manner, not to leave him. His entreaties went to my very soul; and I was entirely at a loss how to act. But I stated why it was necessary that I should leave; and I went away, promising to return to him immediately after the meeting was closed.

This Mr. S. was a young man of about twenty-five years of age. He was gay, thoughtless, and giddy; and lived as though he believed that true pleasure was to be found only in the enjoyments afforded by this world. He looked upon religion as "well enough in its place;" but thought that as he was young, there was "time enough yet" to pay every necessary attention to it. He was what some persons call "*a fine, social, jolly young fellow;*" and thought it "no harm now and then to drink a little and take a frolic." It appeared to him to savour too much of "the appearance of "*puritanism*," to abstain entirely from taking an occasional glass or two with his friends, or once in a while spending the Sabbath-day in a party of pleasure! And as he possessed an excellent constitution, he imagined that his life must of necessity be proportionably long. "But do not misunderstand him;" he never intended "to spend *all* his life in this way;" far from it; "such a thought never entered his mind." "He knew" that religion was of vital importance; and "after a *short time*, a few more years spent in *pleasure*," he did intend, yea, "he had fully made up his mind, to give the salvation of his soul all that attention which so momentous a subject demanded." This was the character, and these the prospects, of poor Mr. S. But alas! how soon were these plans frustrated, and these prospects blighted, by the withering hand of death! How soon did his candle go out in darkness, as he was called "to go down to the grave!"

The religious exercises which I left Mr. S. to attend, I made very short; for in less than *thirty-five minutes* I was again at his side. Upon my entering the room, his first words to me were, "O, Sir! pray for me! they tell me they have but faint hopes of my recovery!" I immediately knelt down by his bedside, but the sobbings of his distressed wife prevented his uniting with me in my prayer, as he could not possibly have heard it. About this time the physician returned; and after examining his symptoms, he faithfully, but very affectionately warned Mr. S. to *prepare for death;* telling him, that he was "beyond the possibility of recovery," and that his symptoms indicated "*speedy* dissolution!"

My pen refuses the attempt to describe the scene which followed this annunciation. Poor S. appeared to be just awakened out of a delusive dream. For the first time in his life, he appeared to have a correct view of his real situation, the importance of eternal things, and the vanity of those false pleasures, for the enjoyment of which he had neglected his best, his immortal interests. But here I must pause. For several weeks previous, I myself had been quite unwell, and the anxiety and anguish of soul occasioned by this scene were greater than my debilitated frame could endure. * * I was hurried out of the room. * * *

In a few minutes the physician and myself returned. Poor Mr. S. once more requested us to pray for him; but his pains were so intense that he could not unite with us. His dreadful groans so interrupted us, that it was impossible for us to proceed. The poor fellow observed this, and requested us to spend the time in secret prayer for him.

The natural warmth was fast leaving the extremities of his body, and the cold chills of death were rapidly approaching his vitals, when on a sudden he inquired, "What distance above my feet is my body cold?" and was answered, that it was making rapid advances to his vitals. I shall never forget the piteous and disconsolate look with which he received this intelligence, and, turning to me, he said, "Dear Sir, what *shall* I do? I am dying! *O! I am dying! O my poor neglected soul!*" Then raising his eyes to heaven, "God of mercy! if there is mercy in store for the *chief* of sinners, extend it to my poor departing spirit!"

He called his young and interesting, but distracted and heart-broken wife, to his bedside; and after he had, in the most solemn manner, exhorted her to take warning from his mournful example, and seek the salvation of her soul *immediately*, and not rest until she had obtained a realising sense of an interest in the blood of Christ, he affectionately kissed her, and requested that she would withdraw from the room. He had observed that nature could not support her to witness so distressing a scene.

After lying a few moments in silence, and a comparative freedom from pain, he suddenly started up in an agony of horror, and (speaking to Dr. M. and myself) said, "Gentlemen! O, gentlemen, what shall I do? I AM LOSING MY REASON! *I am unable to pray.* I cannot exert the least influence over my thoughts!" While he yet spoke, his mind began to wander, and *seven* minutes after, his reason was *entirely* dethroned, to resume its empire no more!

Over the subsequent part of his history let the dark mantle of oblivion rest for ever. I would that it were erased entirely from my remembrance!

If the terrific horrors of perdition; if the dreadful tortures of the damned, resemble the agonies of poor S. and his fearful and terrible death-bed scene in its conclusion, rather than neglect the salvation of my soul, let me, while in this world, endure all that is dreadful that has ever fallen to the lot of humanity!

Dr. M. and myself remained with him till the sad conclusion of the heart-sickening scene! Not quite *eight* hours from the time he was seized, his terrified spirit entered upon the untried realities of the eternal world.

THE MINISTRY.

FAITH.

The following practical exposition of faith is from the letters in the New-York Observer referred to in a previous paper:

We will begin with Faith, the queen of all the virtues. I shall not raise any abstract and puzzling questions respecting the logical definition of faith. Considered as a ministerial grace, it is UNWAVERING RELIANCE ON GOD IN THE HONEST DISCHARGE OF DUTY, a reliance the same in kind as that of a child on his father, whom he knows to be able and willing to grant him all needed assistance. Its peculiar value will appear from the following considerations.

IT IS A VERY COMPREHENSIVE GRACE, necessarily including in itself many important excellencies.

It implies humility.—It is the feeling of one deeply conscious of his own utter nothingness, one who does not lose for a moment his grasp upon his heavenly Father's arm, who is sensible that he continually needs divine support, and whose hopes of success all centre on the supply of God's Spirit. Self-sufficiency and faith can never lodge together in the same bosom. They are antipodes to each other.

It implies docility.—It is the feeling of one anxious to understand truth and duty, one that would gladly learn from friends or enemies, from superiors, inferiors or equals, from men of one persuasion or another, one that daily inquires, "Lord, what wilt thou have me to do?" and is willing to be led contrary to his inclinations and preconceived opinions, provided he may be assured that he is in the way of truth and duty. So far as cherished partialities and antipathies exist, they hinder the man of God from implicitly surrendering himself to the Divine guidance, and, by necessary consequence, destroy faith.

It implies purity of motives, since no man can rely on God's assistance for the accomplishment of any selfish end. Nothing but a simple regard to the glory of God can enable his servants to lift up their eyes to heaven with the prayer of faith, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

It implies self-denial, a willingness to go boldly forward in the path of duty at all hazards;—to leave character, influence, ease, every thing at God's holy disposal; to be any thing, to do any thing, to suffer any thing for his name's sake. A self-indulgent spirit is the extinguisher of faith.

It implies the diligent use of means.—It is not the revery of one who expects to be miraculously guided in the path of duty without the exercise of his own sober judgment. It draws its light from the sacred oracles; these it diligently studies; these it makes the touchstone of faith and practice. Nor does it expect to see God interpose for the conversion of sinners except in the way of blessing his own appointed ordinances. Genuine faith has often been branded both as fanaticism on the one hand, and criminal inaction on the other; yet both these extremes, *when they really exist*, are incompatible with its exercise.

It is essentially a calm feeling.—How can the man who has anchored himself on the Rock of Israel, who is conscious that he cannot be driven from his moorings till the foundations of the universe are broken up; whose inmost soul is delightfully penetrated with the convictions that he is safe beneath the covert of infinite wisdom and power, be otherwise than calm? Active he may be—vigorously active. Feelings he may have—intense feelings of hope, desire, joy, and holy sorrow; but he will still be calm. If the servant of Christ be fretful, uneasy, and censorious, depend upon it he has not faith in God. He is relying on himself. His shoulder is not strong enough to roll forward the wheels of God's chariot: he is impatient: he calls in the aid of his Church: their efforts are equally vain: his spirit is ruffled: he accuses them of sluggishness: he is harsh and unkind in his manner of address. All this come from lack of faith. He must gather his flock around him, and falling on his knees in their midst, with tears of genuine penitence, confess his own utter insignificance, and commend the interests of Zion to the great Head of the Church. There, in the faithful use of means, may he and the people of his charge expect the blessing of heaven.

Hence we need not be at a loss to ascertain the reason why this virtue is so magnified in the Scriptures. It is the central grace of Christianity, which clusters around itself all other excellencies.

A writer in the Presbyterian publishes a letter of the late Rev. Mr. Summerfield, from which we give the following extract.

'I very sensibly feel alive to the confidence your letter reposes in me, and I feel thankful also that you let me so fully into your inside heart; I see its workings, and how tremblingly sensitive it is on the great subject to which all the energies of your mind are bending. Will it be any relief to my dear friend to assure him, that these anxieties are the counterpart of my own, even unto this present hour? Yes—for I will not scruple to disclose it, that although I am now in my seventh year of ministerial labor, the *agony* with which I entered upon it is unabated. I still feel it a crucifixion, a continual martyrdom, a dying daily!

Human sciences may become familiar, by incessant application, and practice may make perfect; but the science of salvation *passeth knowledge.* "I cannot reach the mystery, the length, the breadth, the height!" Angels themselves are represented as *desiring* to look into these things; and yet with all the weight of all their bending minds united, they fail to comprehend them, and join *us* in the apostles' cry, "*O the depth, the depth!*"—And it ever *must* be so, so long as we retain the spirit of our commission; our dependence upon the Holy Spirit will continue to be as sensibly felt in our *last* sermon as in our *first*,—unless we have learned to preach without Him,—and then we shall be sounding brass and tinkling cymbals, noisy instruments of no value.

But let not my dear friend be therefore weary and faint in his mind; be not unwilling to harbor the incessant cry within your breast, "Who is sufficient for these things?" And let the faith which moves the mountain triumphantly rejoin, "My sufficiency is of God! *I can do all things* through Christ which strengtheneth me." Ever lean upon the promise of the great Head of the Church, "Lo, I am with you *always*,"—and *you* also shall find, even though your record be that of the brightest luminary of the Christian Church, "No man stood by me, but all men forsook me"—nevertheless, "the Lord stood with me." "Be not thou therefore moved at the afflictions of Christ, but endure hardness as a good soldier." Remember the recompense of the reward!'

PRACTICAL.

ON SPIRITUALITY OF MIND.

Religious conversation with enlightened and experienced Christians is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbor as himself. It is the gift of the Spirit, who unites in the bonds of Christian affection all the children of God, to whatever denomination they belong. "They have all the same faith, the same hope, the same baptism." The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately the workings of the Spirit within him, it is clear that duty and inclination prompt him often to say to his fellow-Christians, Come and hear, all ye that fear God, and I will declare what he hath done for my soul! This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. "As iron sharpeneth iron, so doth the countenance of a man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in the congregation of the saints, piety flourisheth most. We are told by the prophet Malachi, that in his day, "they that feared the Lord spake often to one another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favor of the practice I am recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures?" Now, why is it that this is recorded? why is it that we find Christ on all occasions dwelling on heavenly themes while conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege when we meet in private? As professing Christians, how wise, how pure, how holy and heavenly should be our conversation! If the men of the world talk about what is dearest to their hearts, what a reproof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest of the things that belong to their everlasting peace? It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and felicity is largely experienced, and that to be spiritually-minded is life and peace.—*Edinburgh Christian Instructer.*

A SPIRITUAL CHURCH.

Pre-eminently in this age we need those in the Church only who come with honest hearts. There should be, there must be, there will be, a line between the Church and the world. These times demand men who will be living epistles of Christ; devoted friends of righteousness and of every good work. Men who on occasion of emergency *may be found;* and men who will be so settled in their principles, that it will be known how they will act. Enough there are in all Churches to hang on and clog the wheels of the Redeemer's chariot. Men are needed who shall enter the ranks of Christians prepared to do what they know the Redeemer demands at their hands. Men, too, who will lend to the Church, not their names only, to be enrolled in our books while *they* are found plunged in every other scheme but the scheme of religion; and who will further every other object sooner than a religious object; who will be first in the campaign of election, or in a prospect of commercial gain, or wild speculation, but last in a design of Christian benevolence; but men whose names and time, and professional influence, and learning and wealth and official station, shall be at the service of the Son of God; and whose first aspiration in the morning, and last in the evening, and breathing desire at mid-day, shall be, "Lord, what wilt thou have me to do?" The times demand Christians that shall be burning lights—living memorials of the grace of God. And unless there is an inextinguishable purpose to act for God, and to do his will, and to be heart and soul a Christian, the voice of wisdom and of safety proclaims to men that they had better live and die in any other place than to seek repose in a false and hollow-hearted profession of attachment to the Church of Christ. O for a pure and spiritual Church—a Church that shall live to God; that shall act for God; that shall consecrate all its influence and power to the grand purpose of glorifying God.

PRAYER.

Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signify our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire; to which let apt and sufficient words minister, be they few or many, according as it happens. A long prayer and a short differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the charity of the prayer. That prayer which is short, by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, always imperfect; and that prayer which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other, in their several instances. This rule relates to private prayer. In public our devotion is to be measured by the appointed office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the public spirit, and be adopted into the society and blessings of the communion of saints.

Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty: and as we must ask of God whatsoever we need, so we must labor for all that we ask. Because it is our duty, therefore we must pray for God's grace: but because God's grace is necessary, and without it we can do nothing, we are sufficiently taught, that in the proper matter of our religious prayers is the just matter of our duty: and if we shall turn our prayers into precepts, we shall easier turn our hearty desires into effective practices.

Rely not on a single prayer in matters of great concernment: but make it as public as you can, by obtaining of others to pray for you: this being the great blessing of the communion of saints that a prayer united is strong, like a well ordered army; and God loves to be tied fast with such cords of love, and constrained by a holy violence. —*Taylor's Holy Living.*

VARIETIES.

THE VENERABLE BEDE.

This learned monk was born in the year 672, and may well be called the father of ecclesiastical history. His whole life, almost literally from the cradle to the coffin, was spent in literary labors. Beside his celebrated Ecclesiastical History, which was the fruit of the labor of several years, he published a multitude of other works, all of which had a tendency to benefit and enlighten mankind in the darker ages. He died of a consumption and asthma, at the age of sixty-three.

It is related of him that during his last severe illness, his mind being clear and unclouded, he did not relax from his accustomed literary exercises. The evening of his death he spent in translating the Gospel of St. John into the Saxon language. At length his amanuensis said, "There remains but one chapter, but it seems very irksome to you to speak."

"O no," said the venerable Bede, "it is not difficult. Take a pen, dip it in the ink, and write as fast as you can. I have no time to lose."

Sometime after this, the young man who wrote for him said, "There is now, Master, but one sentence wanting." Upon which the dying man bade him write quick. Soon after, the young man said, "It is now done." To which Bede replied, "Well hast thou said the truth—it is now done? Take up my head between your hands, and lift me—because it pleases me much to sit over against the place where I was wont to pray, and where, now sitting, I may yet invoke my Father."

His wishes were gratified, and being seated according to his desire, upon the floor of his cell, he said, "Glory be to the Father, the Son, and Holy Ghost." As he pronounced the last word he immediately expired.—*Lowell Journal.*

BENEFICIAL TENDENCY OF INTERESTING CHILDREN IN THE MISSIONARY CAUSE.

There is nothing more certain than the influence upon the mind of the objects of its required pursuit. Of course this influence is greatest when the mind is in the least degree pre-occupied and most susceptible of impressions: now that season is youth. Do you then wish your child to be benevolent—early and carefully interest him in the cause and the objects of benevolence. Hold them up to his view—in their length and their breadth—open up to him the field of the world—display to him its sad variety of misery and of miserable inhabitants—explain to him his connexion with each and all of them by the ties of a common nature and a common God—unfold to him the moral responsibilities which they, with himself, are under to that Being in whom they now live, and by whom they will one day be judged—show him that link of duty as well as those bonds of humanity which bind him to them, and by which he is engaged to bless and save them; and thus will his mind expand, and his heart enlarge, and his spirit rise in majesty, and he will awake to all the noble sympathies of our nature, and he will go forth into the world—not to eat and drink and lounge and die—but to benefit his friends, his country, and the world. —*Charleston Observer.*

GLEANINGS FROM REV. JOHN NEWTON'S CONVERSATIONS.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.

I should have thought mowers very idle people, but they work while they whet their scythes. Now, devotedness to God, whether it mows or whets the scythe, still goes on with the work.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains; but the moment the business is done, he is off: as it is said in the Acts, "Being let go, they went to their own company."

A mere solitary is but at best a candle in an empty room.

It is a mere fallacy to talk of the sins of a short life. Put a pump into the river, you may throw out some water, but the river remains.

What some call providential openings are often powerful temptations; the heart, in wandering, cries, Here is a way opened before me; but, perhaps, not to be trodden, but rejected.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God with far lower thoughts of himself than others think of him.—*Presbyterian.*

THE THEORETICAL AND THE PRACTICAL IN RELIGION.

There is a small class of religionists in most of the evangelical denominations, whose piety consists in the formation and vindication of particular theories and articles of faith. They are commonly the *high-toned* order; and such as lay claim to superior purity of sentiment, and orthodoxy of opinion. No views except those which coincide with theirs can be correct. No creed but theirs can lay claim to the countenance of Scripture; and no words except those upon which they have conferred their sanction, are to be regarded as the forms under which truth resides. They consequently become exclusive in their pretensions, and fastidious in their taste. Their temper is crabbed and morose; their denunciations of others hot and vindictive; their controversy fierce and passionate; and their very charities are soured by the acid humors of selfishness. They pretend to peculiar sagacity in discovering the doctrinal errors of those with whom they may happen to disagree, are loud in their complaints of modern degeneracy, and equally clamorous in commending the murky theories of former times. Scarcely any preaching suits them.—*Religious Narrator.*

A NOBLE OBJECT FOR LIFE.

It was professedly the prime object of Fichte, the great improver and expounder of the Kantian philosophy, to impress himself in such a manner upon the mind and heart of the human race, as to modify their entire future destiny. Not, I suppose, to exercise a visible influence so immensely extended, but, what we can readily conceive, an influence limited at first, gradually extending itself so as to effect in the eye of omniscience the whole movement of the human spirit. This was a most sublime thought, and had its originator employed his mighty energy of intellect, in the attempt to fix revealed truth more deeply in the mind of man, he might have taken rank next to a Paul or a John—might have been the compeer of a Luther or a Baxter. John Bunyan, without ever professing to undertake, has doubtless executed such a task. Even now there is hardly a nation on earth that has not felt his influence—there certainly will be none when the Gospel has gained its final triumph.—*Episcopal Recorder.*

NOVEL READING UNCHRISTIAN.

The public press is a great engine for good or for evil. One of its greatest evils is, the flooding the country with light, fictitious, demoralizing and irreligious books, written in a style, and on such subjects as most forcibly arrest the attention and impress the minds of youth of both sexes; and sold at such prices as to make them accessible to all. The respectability of this whole process and practice, produced by the splendid talents of some authors; and the warm recommendations of some admirers of elevated rank and great influence, have made no inconsiderable impression upon the visible Church of our holy and adorable Redeemer. It is to be feared the evil is increasing. It is and always was the imperious duty of Christians of every denomination, and with all lawful weapons, to resist and discountenance novel reading. The religious press ought to throw its whole weight here, and object constantly with candor, firmness, and respect.—*Christian Advocate and Journal.*

A THRESHER.

Walking in the country, says the Rev. W. Jay, I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon: "In all labor there is profit." Leaning upon his flail, with much energy he answered, "Sir, that is the truth, but there is one exception to it; I have long labored in the service of sin, but I have got no profit by my labor." "Then you know something of the apostle's meaning when he asked, 'What fruit had ye then in those things whereof ye are now ashamed?'" "Thank God," said he, "I do; and I also know that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life!" How valuable this simple faith in the word of God! and how true is the saying of a deceased writer, that piety found in a barn is better than the most splendid pleasures of a palace!

A MARTYR.

A martyr was asked, whether he did not love his wife and children, who stood weeping behind him? "Love them!" said he, "yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison; yet in comparison with Christ, I love them not."

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